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## ANIMAL MAGNETISM.

No. V.

### CONCLUDING VIEW OF THE NATURE OF ANIMAL MAGNETISM.

"You are aware," continued M. de L., "that, besides light and heat, there are two other imponderable and prodigiously subtle bodies, which lend their concurrent aid in governing the universe of matter and its changes,—so far, at least, as regards the planet we inhabit: I mean electricity and magnetism. Many philosophers regard these four substances or elements as imparting condition to matter, rather than as forming any part of matter itself. But, imponderable though they be, they nevertheless occupy space, and two of them, at least, offer resistance; facts evident to the physical senses of organised beings: they may, therefore, justly be considered matter. I accordingly term them 'bodies.' By their nature, light, heat, electricity, and magnetism, are fluids, but of more refined and penetrating action than the most subtle and expansive of the elastic fluids called 'gases.' The necessity of light, and its chemical action upon matter, needs not now to be discussed, any more than the properties of heat, by which all nature is maintained in form and life. But if light be necessary to bring about many changes in matter inorganic, and, in most cases, indispensable to the very life of organised matter; and if heat be indispensable to impart form and bulk to the material world; electricity and magnetism are equally so to direct the general polarity of matter,—a condition necessary, not only to marshal it to the laws of gravitation and motion, but to excite those changes arising from what is termed 'chemical action.' Besides the general polarity of the world, its component parts, even, no doubt, to its ultimate atoms, have individual polarity, governed by the same laws. This is, however, foreign to the subject now under our consideration, but may form a topic on some future occasion.

"Thus, then, electricity and magnetism have an action upon matter, from which it renders them as inseparable as light and heat. Volta having discovered galvanism to be identical with electricity, some other philosopher may hereafter show that magnetism is only a modification of the electric principle; that the polarity of matter, and the chemical arrangements dependent upon it, are directed by one fluid only, and not by two; that, in short, the whole material universe is under the control of a general directing or governing principle, which may be called 'electricity,' or 'magnetism,' or by some more appropriate name."

"That there is a very close connexion between electricity and magnetism is evident from the discoveries of the Danish philosopher, Oersted, in 1819. His experiments have been since followed out and illustrated by Ampère, De la Rive, Arago, your own Davy, and many other illustrious men. These discoveries show most satisfactorily that the action of magnetism is under the

direct influence of electricity. They further justify the well-grounded supposition that the immediate cause of the variation in the magnetic needle, which so materially affects navigation, is the action of electricity under polar connexion. I will endeavour to explain this to you more clearly.

"The two poles of a voltaic apparatus,—the positive pole, as you know, yielding vitreous, the negative yielding resinous, electricity,—are connected by a wire of platinum, gold, or iron. This wire, being rectilinear almost from end to end, is directed in the exact line of the magnetic meridian. If a magnetic needle, properly suspended, and attached to a diagram representing the points of the mariner's compass, be placed with its centre immediately under this connecting wire, the pole of the needle nearest to the negative electric pole will decline towards the WEST; but, if the needle be placed in the same situation above the connecting wire, its declination will be towards the EAST. In neither case, however, does the declination exceed an angle of ninety degrees. Some day, I will show you two or three singular experiments connected with this fact, which very materially strengthen the evidence it offers of so close a connexion between electricity and magnetism, that identity may almost be inferred.

"There is another point which I must notice. If light, heat, electricity, and magnetism, be matter, though imponderable, do they enter into chemical union with matter? My opinion is, that they do. Heat gives form and bulk to all bodies, by lying between their ultimate atoms, which it keeps asunder to the utmost extent permitted by the power of cohesion peculiar to the separate qualities of each body. The different bulks and specific qualities of bodies depend, therefore, upon the interposition of heat, the substances which contain the greatest quantity being the most porous, and therefore the lightest, because their constituent atoms are the farthest asunder. But the heat which regulates this specific gravity, and that also which maintains matter in its several conditions of solid, liquid, and vapour or gas;—that is to say, the constituent heat of matter—loses by its combination, by its very quality of constituent heat, its distinctive property of affording sensible warmth. Constituent heat does not affect the most delicate thermometer. But when this kind of heat is separated from the body to which it is united, it immediately resumes its power of affording warmth, and will act upon the mercury in the thermometer. For example: steam and boiling water are of the same precise temperature—100° centigrade\*; but steam absorbs, beyond this, 555·8° of constituent heat, although its temperature never exceeds 100°. Did it not absorb this heat, it would remain water at the temperature of steam. When this latter is re-condensed to water, it parts with its constituent heat, which, on being liberated, recovers the property it had lost, and sensibly affects the surrounding media. Again: ice, and water just melted from ice, show the same temperature, that of zero†; but the water has absorbed 77·812° of heat, which has become insensible, but without which the water at zero would have remained ice. This latter

\* The word electricity is derived from the Greek word *ἤλεκτρον* (electron), which signifies amber. This name was given from the circumstance that the discoverer of electricity, Thales of Miletus, found it to arise from the friction of amber. Magnetism comes from the Latin word "magnes," which means the lodestone, or stone that attracts iron.—"Magnes ad se ferum allicit et trahit."—Cic.

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• 212° Fahrenheit.  
† 32° Fahrenheit.

+ 1000° measured by Fahrenheit's scale.  
§ 140° Fahrenheit's scale.

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Bradbury and Evans, Printers, Whitefriars.

solid will never melt unless the surrounding media supply this constituent heat; a fact which explains the cause of the atmosphere being sometimes colder during a thaw than before it commenced. Now, it is by chemical combination only that elementary bodies part with their distinctive properties; therefore, we are justified in supposing constituent heat to be in chemical union. With regard to light, we know that many chemical changes require its presence, and that it is necessary to the life of organized matter; yet, we cannot clearly trace its existence in combination. The case is different with electricity. This principle enters largely into the composition of many, perhaps of all, bodies. Your Dr. Faraday, the worthy and accomplished pupil and successor of that great and good philosopher, Davy, has recently shown that a single drop of water contains electric matter sufficient for a powerful thunder-storm: but this electric matter in union with water shows none of the distinctive properties of electricity; whence we have a right to conclude that it is in chemical union.

"What I wish you to understand is, that bodies, requiring electricity in its active state, contain it in its dormant or combined condition; that, therefore, such bodies may obtain their supply of electricity by the natural course of chemical action, without the aid of what, in the older philosophy of modern times, is called the *grand reservoir*, the necessity of a constant recourse to which would make them mere conductors of the fluid from the general mass of the earth, whilst their very constituent matter is full of it. This is more especially applicable to organized matter, which is never free from electrical influence; whilst inert or inorganic matter may possibly remain for ages without its active electrical power being called into operation. In all organic matter, both vegetable and animal, the electric action is always going on. It is well known that some vegetables, from the mere excitement of the atmosphere, give out electric sparks visible at night. A hairy man will produce, in the dark, visible electric sparks, by stripping a silk stocking from his leg. The back of a cat, when dry and warm, will, by friction, yield electric sparks; and, if the electric circle be formed, a shock may be given either to the animal itself or to the person who holds her. I have often in this way produced in my fingers a very sharp pain from the electric fluid.

"Both vegetable and animal bodies imbibe this fluid from every medium that tends to preserve their life. The former receive it from the soil they inhabit; from the atmosphere; from the water taken up by their roots as nourishment, and decomposed,—the oxygen being set free, the hydrogen retained, and the electric matter, liberated by the decomposition of the water, either brought into action or forming new combinations. Animals receive the electric fluid with the food they take, with the liquids they imbibe; it is present in every part of their bodies, and its influence is employed in every chemical change of the matter derived from their food, assimilated and converted into blood charged with the elements of life. This blood receives electricity from the atmospheric air inhaled in respiration. Not only is it decarbonised by the oxygen of the air breathed, which returns from the lungs in the form of carbonic acid, but the electrical action imparted by the air to the blood qualifies its chemical elements for those secretions which maintain the animal frame, and consequently animal life.

"Physical animal life is the mere machinery of organization set in motion. But there exists something more:—intelligence to direct that machinery; intelligence and volition to make it work to a profitable moral end; intelligence to distinguish good from evil;—that intelligence, in short, which constitutes spiritual life, and is, by a mysterious exercise of Divine will, united for a time to the physical life of the human body; though, when this latter is destroyed and extinct from any defect or injury, or by the wearing out or destruction of the organization that formed it, the immortal spiritual life is emancipated, in all its freshness, and vigour, and consciousness, to be eternally responsible for any misdirection it may have given to the physical life during their union in the body.

"There is another question, which I would pass without notice, did I not consider it necessary to my case. It is this. The most learned theologians, the wisest and best of our spiritual teachers, deny to the inferior animals the possession of any but the mere physical life. They consider that the life immortal, or the spiritual essence which constitutes mind, belongs solely to man,—he alone being called to fill a higher future destiny. After mature consideration, I am compelled to assent to this doctrine, for the following reasons:—The instinct of all the inferior animals is perfect the moment their organs are mature. They require no instruction, but their natural instinct never improves. When the

young are able to take care of themselves, the parents cast them off, and know them no more. Intuitively the bird builds its nest, the beaver constructs its hut, the rabbit makes its burrow, the bee forms its honeycomb, the spider spins its web,—each as perfectly, but not more so, than at any previous period of the world's existence. Each animal exercises the several functions of its peculiar organization, because the sensations of physical life impel it to do so.\* On the other hand, the attainments of man are progressive, because they result from the lessons of reason, which belongs to spiritual life. Moreover, this reason—this spark of spiritual life—showing man the difference between good and evil, makes him resist many improper calls and propensities of physical life, which the inferior animals instinctively indulge, because they have no such spiritual check. I could extend this argument much farther, and answer many anticipated objections; but by so doing, at present, I should lose sight of the main question. I will therefore at once make my point, which is this:—Animal magnetism being common to the inferior warm-blooded animals, as well as to man, it cannot possibly be other than an effect of matter, wholly unconnected with anything spiritual, because these animals possess only physical without spiritual life, and psychological action cannot exist where there is no soul.

"I now come to the real physical question before us, the nature and action of animal magnetism. I have already explained to you that a general governing principle, in the condition of an invisible and subtle fluid, pervades the world of matter; that all bodies contain this principle reduced to an inactive state by chemical operation; and that, in organised matter, the governing fluid, by the effect of the continued chemical action which supports life, is in never-ceasing progress of liberation and resumed activity. Not only does it direct every exercise of the animal functions, but it is the immediate agent of the will of motion; that is to say, it carries from the brain to the nerves, the volition by which any particular set of muscles is put in motion, and thereby enables the will belonging to the *physical life consequent upon organization*, to perform the voluntary functions of the body; whilst, unbidden by any but the eternal and benevolent God from whom it proceeds, it secretly directs the involuntary functions. THIS IS THE FLUID OF ANIMAL MAGNETISM. Now, physiologists admit that there is a 'nervous fluid' from which the organs derive their power of voluntary and involuntary, sensible and insensible muscular action, subservient to the laws of gravitation and dynamics;—but they have made no inquiry into the origin of this 'nervous fluid'; they have never sought from it any further action; they have never tried to discover whether any other voluntary or involuntary faculties are derived from it, independently of those appertaining to the known functions of *individual life*. They have very unjustifiably taken it for granted, that the origin of this fluid is one of the mysteries of the creation beyond the reach of human investigation; they have taken it for granted, also, that its action is limited to what they already know. Glimpses of facts, unobserved by them, have been caught by ignorant and credulous individuals, and advantage taken of such glimpses by quacks and cheats to delude the weak and excite the contempt of the wise. To these causes are we to attribute the present disreputable condition of animal magnetism, coupled, as it is, with all the lies that the most monstrous empiricism could invent, and with the delusions successfully practised upon badly informed and superficial minds, by even the very dregs of society.

"The hypothesis that electricity is the sole governing principle of material polarity and of chemical action, under the inference that magnetism is one of its varieties or modifications, naturally leads us to the conclusion that the nervous fluid, which is the governing principle of animal life, is likewise electricity. In addition to what I have already stated to justify this conclusion, I may adduce the further well-known fact that, on the nerves of animal bodies recently deprived of life, but before the muscles have become rigid and therefore incapable of renewed motion, voltaic electricity produces so powerful an effect as to induce considerable muscular action.† It is also most effective, when properly applied, in

\* Much has been said and written concerning the reasoning powers of animals; and we daily see extraordinary instances of instinctive intelligence in those domesticated with man, as well as in those which range the forest and the desert in wild freedom. But this intelligence is the mere result of organization: it is directed solely to physical effects, and cannot reach a moral cause.

† One of the most striking instances on record is that exhibited by Dr. Ure, at Glasgow, November 4th, 1818, in his experiments upon the body of the executed murderer Clydesdale. The reality of muscular motion imparted by the apparatus not only to the limbs of the corpse, but to the muscles of

restoring the action of physical life suspended by suffocation. If the phrenic nerve be laid bare and exposed to the direct operation of the fluid, by means of conducting wires, the play of the lungs is instantly resumed, and the electric spark rekindles the flame of life, provided the animal heat be not exhausted. I have witnessed this effect on many occasions; I have myself produced it with the electricity of my own voltaic apparatus, the power of which is known to you. In my professional practice, I apply this process for restoring suspended animation, whenever an opportunity offers; because, in every case where no vital organ is disturbed, and the *minimum* of animal warmth necessary for the support of life is retained, I have found it successful. The nervous fluid, or, if it may be so called, the animal-magnetic fluid, is then most probably one of the forms of electricity,—a position the more tenable because it explains most of the known phenomena *really* arising from animal magnetism, and is in perfect accordance with the whole.

"I will endeavour to give you a brief general outline of these phenomena, so far, at least, as I am acquainted with them.

"By the power of the will, as I have before stated, the nervous fluid is, in an instant, directed by the brain to a nerve or set of nerves, in order to bring about muscular action, which is so rapid a consequence as to be almost simultaneous with volition. Now, such direction and its immediate consequence in muscular motion, show that the muscular fibre through which it passes is a good conductor of the fluid. If, therefore, the will can propel the nervous fluid to any nerve at the extremity of the body—let us say, for instance, at the tips of the fingers,—may we not justly infer that, as no known obstacle exists, the will can also drive the fluid beyond that nerve and out of the body altogether, provided there be any conductor to receive it? That such is actually the case is fully evident to the least informed of the magnetisers. I will go a step further, and tell you that not only can this be done by the force of volition and with perfect consciousness of the ability to do it, but it is constantly effected, without consciousness, by the inferior warm-blooded animals as well as by the human species. The caresses of the former bestowed upon their young; their lickings and rubbings, and the various modes of contact they employ, cause a transmission of magnetic fluid, which soothes the pains attendant upon the immaturity of animal nature. If the lickings of the dam quiet the cub, in like manner the human mother, or the human nurse will, by her caresses and her handlings, assuage the pains and stop the cries of the suffering babe. In both cases, there is a voluntary though unconscious communication of the nervous fluid, which is that of animal magnetism, or animal electricity—call it which you will. Further, this fluid is transmitted in the caresses of fraternal as well as parental affection, in those of holy friendship, in those of love. With reference to this latter, I have seen, in the course of my professional career, much to prove the extraordinary influence of animal magnetism in pregnancy, and during the whole period of gestation. In the exercise of the human feelings and affections, who has not, without knowing it, felt the power of animal magnetism! Who, in bodily suffering and anguish of mind, has not experienced its soothing effect! Do we not all know that actual contact induced by sympathy is more efficacious than verbal sympathy without it?—that the grasp of a friendly hand, the kiss of sisterly or conjugal affection, an embrace, the placing of a hand upon the head, or the shoulder, or the arm, or any other part of the sufferer's body, will produce a wonderfully quieting and consolatory effect, which the most tender words without it will fail to do? We have all felt this: we can all, therefore, bear witness of its truth. This is the unconscious exercise of animal magnetism; in all such cases, there is a transmission of magnetic fluid, arising from an exercise of the ordinary laws to which organic animal nature has been subjected by the GREAT AND BENEVOLENT FIRST CAUSE.

"The faculty of transmitting the animal-magnetic fluid, by an operation of the will, requires, like the exercise of every other animal faculty, a little practice to make it perfect. The mind should not wander, but the whole attention be devoted to the operation. I must also observe that, like every other fluid, that of animal magnetism has a tendency to equilibrium; therefore, the body containing the greater quantity will part with a portion to that which has less. Further: the active governing fluid of

the murderer's face, to his eyes, and mouth, producing every variety of expression, from the placid and jocular to the most terrific, was so startling that one gentleman actually fainted, and terror drove several from the room. Dr. Ure expressed the opinion that, but for the sections made by the surgeons present, vitality might have been restored.

the animal body naturally resides in the blood. When, therefore, by an operation of the will, the direction of the fluid to a nerve is followed by muscular action, the same operation of the will has simultaneously charged with an excess of blood the vessels belonging to that nerve,—for every nerve, however minute, has an artery and a vein,—or, more properly speaking, it has charged the vessels attached to the numerous nerves, or ramifications of nerves, which are united to each bunch of muscle. It follows, therefore, that a phlegmatic individual, however robust, is less charged with the magnetic fluid, and therefore less qualified to magnetise, than one of sanguineous temperament. I will illustrate this. Feel my hand."

We did so: the doctor's hand was at the ordinary temperature of that of a man in health. A few moments after, he desired us to feel it again: it was in a burning heat, as if of strong fever.

"I am," said he, "of excessively sanguineous temperament, and therefore a good magnetiser. The first time you felt my hand, it was in its normal condition; the second time it was acted upon by my will to magnetise, and the vessels were therefore filled with an excess of blood: hence its high temperature. No doubt, in the contact, you received from me a portion of magnetic fluid.

"As I continue my explanation, you will naturally perceive that the science of medicine may gather many important advantages from the agency of animal magnetism. I confess to you, that, although in my practice I derive great assistance from the use of this agent, I am but an infant in knowledge of the results that I anticipate, when its separation from the monstrous lies with which it is now yoked shall have dispelled the prejudice that, like a thick mist, conceals it for a time from the attention of the learned.

"One of the most singular effects of animal magnetism is that of magnetic sleep. This is a sort of lethargic condition, arising from pressure on the brain, caused by an excess of magnetic fluid communicated by a transmission to that organ. The lethargy thus induced so strongly resembles sleep, as not only to afford rest under bodily fatigue, but to leave the mind unfettered to a certain limited extent. I am not, however, prepared to say that dreams ever occur during this kind of sleep, because I have never yet met an individual, even one who, whilst under its influence, had replied to questions, who retained the slightest recollection of having dreamed. You appear surprised at my allusion to answering questions; but of this you may be assured, that most, if not all, individuals who, in natural sleep, have an idiosyncratic propensity to somnolence, will reply to questions when under the influence of magnetic sleep, although I know no instance of any such magnetised sleeper being the *first* to speak. The faculty of speaking must be excited. I may add, that as the action of the mental organs, which may correspond with the phrenological developments, is in great measure suspended, the sleeper who speaks unconsciously will always utter the truth. Such a faculty would prove a terrible engine for the discovery of personal crime. God forbid that it should ever be applied to such a purpose! the evils to which it might lead would be incalculably greater than any good it could afford.

"Mesmer certainly discovered magnetic sleep, but made no use of the discovery. His pupil, Puysegur, having found idiosyncratic somnolence under the magnetic action, *invented* somnambulism, and brought to light the alleged marvels of that condition. He was ignorant, weak-minded, and credulous; but not more so, perhaps, than those of my professional brethren who are now pursuing the same illusory course.

"Magnetic sleep is very easily communicated by any individual who has practised the transmission of the magnetic fluid. I need scarcely observe, that such transmission cannot take place even at the distance of a few feet, except by means of a conductor at a proper temperature,—a thing not easily obtained. The operator must, therefore, be near, and his fingers within half an inch of the patient's skin, if not in contact. Further, the electric circle is necessary. A great number of individuals of both sexes, utterly ignorant of the real nature of animal magnetism, produce this magnetic sleep, and are able to do so upon persons even unconscious of being the objects of magnetic action. This faculty is, like a medicinal poison, dangerous in the hands of the ignorant or unprincipled.

"In my practice, I have obtained many beneficial results from magnetic sleep. I may mention two severe cases of the most distressing hysterical or uterine affection, which have occurred within the last six months. One patient was fourteen years of



age; the other fifteen. Both cases had resisted all medical treatment. Four hours of magnetic sleep each day cured these young persons in a few weeks; the colour of their complexion was restored, their appetite returned, and they now enjoy the most robust health. In hundreds of cases, I have produced, by similar means, healthy action in females of all ages between sixteen and forty-five, upon whom the use of the most powerful emmenagogues had made no impression. In ordinary hysteria, which is peculiar to females, and also in many nervous complaints to which men are subject, I find magnetic sleep a very successful and admirable agent. I cannot explain to you the specific action of magnetism in any of the cases I have described, nor indeed in any other, because I know it not: I only state the facts I have witnessed, leaving the discovery of such action to more able heads than mine. I have always found the insomnolence arising from acute and from chronic disease, or from any other cause, yield to the magnetic action; and, by this agent, I have obtained refreshing rest for patients who otherwise would have had none. I employed this power upon yourself during your late severe attack, and the sleep from which you derived so much benefit was magnetic. If you remember, I always came to awaken you, having given strict injunctions to the nurse that you should not be disturbed. You always slept from the time I left you at night until I returned in the morning,—and that, too, without the dangerous use of sedatives.\*

"I have told you that the lethargy, or sleep of animal magnetism, is produced by an excess of the fluid pressing upon the brain. It follows, therefore, that to put an end to such a condition, its cause must be removed by extracting the excess of fluid. This leads us to the following corollary: if the magnetic fluid can be communicated at will, it can also be withdrawn at will,—a very important point, as you will presently perceive. You are aware that the nerves are the sole organs of sensation, or feeling,—a property which they derive, not from their constituent matter, but from their being formed to receive, and from their actually receiving, by means of an action of the brain, a portion of the nervous or magnetic fluid, by which sensation is imparted. You know also that muscular action, both voluntary and involuntary, arises from precisely the same cause, the action of the brain which directs the fluid to the nerves. You further know that pressure upon the brain prevents that organ from sending the fluid to the nerves; and that paralysis is the consequence, because the nerves corresponding with the part under pressure lose their property of sensation and of action. Now, although the pressure of a subtle, imponderable fluid like the animal-magnetic, be not sufficient to cause paralysis, nevertheless, it suspends volition, and causes a temporary cessation of all muscular motion except the involuntary motion of the vital organs, necessary to carry on life. The limbs of the sleeper become powerless, and the respiration—added to the talking, where it occurs—is alone indicative of life. Do you not think that, under such circumstances, the nervous or magnetic fluid that remains, might be extracted from any particular nerves, and the muscles and their appendages to which such nerves communicate feeling, be thereby deprived altogether of sensation? That this has been done, is beyond doubt. There are several well-authenticated cases on record; among them is that of a lady who, under magnetic sleep, and partially deprived of sensation in the manner I have described, underwent excision of a cancer from her breast, without being sensible of the operation. I will introduce you this very day to a retired officer of rank in our navy,—a veteran 'of a hundred battles,' and one whose word cannot be doubted. Dreading the consequence of the extraction of a dangerous splinter from his knee, he deferred it from time to time. Being advised to submit to the operation whilst under the influence of magnetic sleep, the limb being deprived of sensation by the magnetiser, he ridiculed the thing as impossible. The importunities of his family, however, prevailed, and he consented to undergo the extraction in the manner described. He will inform you, that he not only felt no pain, but was wholly unconscious of what was passing.†

"On individuals not asleep, the magnetic fluid has various kinds of action, arising, no doubt, from idiocratic causes. In some I have produced sickness and vomiting; in others, gripping pains and catharsis. In some, I have assuaged pains in different parts of the body; in others I have caused pains, and even syncope. Applied

to a patient in one way, its effect may be beneficial; applied in another way it may have an opposite result. Facts and experience should be the only guides to a medical man in its application, and these guides must themselves be governed by correct judgment. I frequently cure nervous head-ache by transmitting the fluid through the ends of my fingers, as I have cured it also by a transmission of the common electric fluid through a metallic point. I often put a stop to tooth-ache by touching the diseased tooth with my finger. In this case, no doubt, the magnetic fluid appeases the exacerbation of the nerve caused by contact with the air. But I will show you a variety of effects from the magnetic action, if you will devote a few weeks to the subject. You shall see my patients, not one of whom is conscious of being magnetised. Many of them would ridicule the idea of such a thing, and fancy that I was jesting if I told them the truth. Whenever, therefore, you see me lay one hand on the head and the other on the chest, or when I place *both* hands on any other part of a patient's person, pray observe the result."

M. de L.— ceased speaking. It is sufficient to add, that he convinced us of the truth of his theory by examples, to the evidence of which we should have been insane had we not yielded. It is quite impossible for us here to give a statement of cases;—these would fill a volume. It is also unnecessary; for, as we have explained in a former article, we do not pretend to teach animal magnetism; though we must, with candour, admit that, in writing for the information, and to satisfy the curiosity of the general reader, we have a lurking hope that the slight sketch we have given may induce some men of genius to investigate the subject, and examine the true character of animal magnetism as a new and useful branch of physiological science.

[In concluding this series of papers on ANIMAL MAGNETISM, we wish to remind our readers of what has been accomplished in them, and to inform them how far we are to be considered responsible for the speculations advanced in the present paper. In the first three papers, our able and intelligent correspondent gave a brief sketch of the history of Animal Magnetism; in the fourth, he gave the results of his own personal experience, which ended in his conversion to a belief that there is a MAGNETIC FLUID; and, in the present and concluding paper, he illustrates his belief by an attempt to elucidate it scientifically. His conclusions are—1. Magnetism is probably one of the modified forms of electricity. 2. Animal magnetism is simply electricity existing in warm-blooded animals. And 3. That this electricity may be communicated or withdrawn by an exertion of the WILL, and that therefore it is possible to make it a powerful subversive agent in the cure of disease. We leave these conclusions, especially the last one, to the consideration of our readers: not without a fear that some of them, like ourselves, may incline to be sceptical, in spite even of the eloquent enthusiasm of our correspondent. We, however, cordially concur in the recommendation with which he concludes this paper.

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#### THE MAID OF ALL WORK'S HOLIDAY.

WHEN Mary gets leave to go out for the day, she not only leaves her "place," in the sense of quitting for a time the scene of her labours, but she literally leaves "Mary" behind, and becomes a kind of "Miss." She is elevated in the scale of society. She holds out the "flag and sign" of gentility in the form of a white pocket-handkerchief, which she carries in her right hand; and assumes a degree of oriental splendour in the shawl which depends from her left arm. Her feet and ankles display the step of temporary promotion from black worsted to white cotton. Her shoe-strings and her bonnet-ribands are crisp with their newness. But the prime touch of all is to be seen in her gloves, which are of white silk. And joy it is to poor Mary to sit for once at a tea-table in assurance of being undisturbed by missus's bell. She is now her own missus, and a *belle* into the bargain; and her laughing little clapper goes on at a delectable rate in ringing the changes of family gossip; and how the butcher's young man always wants to put his nasty greasy hands upon her whenever missus sends her to market; and one of the young gentlemen who visits her young master had the "imperance" to speak to her in the street, not recognising her in her holiday costume; and then she laughs herself to fits in thinking "how stupid to be sure he did look" when she told him of his blunder; and then, having enjoyed herself thoroughly, she returns home, and dreams that she and the butcher's man have made a match of it after all.—*Fraser's Magazine*, Jan. 1839.

\* This was strictly true; and we were more than once surprised that the doctor should so frequently find us asleep.

† We saw this officer, who himself related to us the particulars of his case, which were perfectly corroborative of the doctor's statement.

# FURTHER PARTICULARS RESPECTING PHOTOGENIC DRAWING.

SINCE we last noticed this new art, which has so strongly attracted public attention, many experiments have been made, attended with the most gratifying results. It is evident that this art is destined to take a very high rank; and the ease with which copies of any design may be multiplied, without the intervention of a press and the necessity of great care and skill in the printer, as in engraving and lithography, will probably soon render it the favourite medium for the circulation of drawings. It remains, however, for us to explain how this multiplication of one design can be attained, as hitherto we have only described the process of obtaining a representation of any particular object.

To understand the means by which this is effected, it must be borne in mind that the whole surface of the prepared paper, if exposed to the light, will in a short time change from white to a deep violet, and, if very sensitive, nearly black; but if any opaque substance be interposed between the paper and the light, the portion so covered remains white, while all around it is coloured. Thus a white outline of whatever was desired to be represented was obtained, and in copying a print by this means a double operation was necessary; for in the first instance it was completely reversed, all the dark parts of the print being white in the drawing, and *vice versa*, and it became necessary to obtain a transposed impression of the reversed drawing, to produce a correct copy of the print. In Mr. Talbot's first communication to the Royal Society, he omitted to state the means which he had used to procure accurately shaded drawings and dark outlines, and to multiply impressions of the same design; but the researches of artists soon led them to the method necessary to obtain these results. This circumstance has led to an unpleasant altercation between Mr. Wilmore, an engraver, and Mr. Talbot, as to their respective claims to the merit of this application. It seems very evident that both may "divide the crown," and we are sorry that any such dispute should have taken place. As we are not at all desirous of making our pages the arena of strife, we shall pass over the subject, and proceed to describe the process.

The desired effect is obtained by the medium of a glass plate, which in Mr. Talbot's process is smeared over with a solution of resin in turpentine, and, when half dry, held over the smoke of a candle, by which a dark ground, which will not rub off, is procured. Upon this a design is traced with a needle, leaving the glass transparent, and on the application of prepared paper a very perfect copy is procured, every line which the needle has traced being represented by a dark line on the paper. Mr. Talbot has also employed paintings on glass, executed "with transparent varnish of different colours, which, by the action of light, produce as many shadowy tints upon the resulting image. The blue colour gives a dark shade, the yellow, red, &c., &c., various feebler ones." A strong outline is given by the use of the needle, and drawings obtained by this process bear a strong resemblance to mezzotinto engravings.

Mr. Havell, the distinguished painter, has made use of a different process, productive of nearly the same results, but admitting of greater facility in producing effect. He published an account of his mode of process in the Literary Gazette of the 30th March, from which we transcribe it.

"My first attempt was a transfer of a powerful etching, by Rembrandt, of an old man reading; and instead of a bright face with black hair, I had a black face with white hair, white eyes, white nostrils, white mouth, &c., &c.; and I soon discovered the impossibility of getting any resemblance to the power of the original by a second transfer. Still there was the power of the

new delineation before me; and to remedy its defects I applied it to a new process altogether, to produce the true lights and shadows in their right places. A square of thin glass was placed over the well-known etching, of 'Faust conjuring Mephistophiles to appear in the form of a bright star.' I then painted on the high lights with thick white lead, mixed with copal varnish, and sugar of lead, to make it dry quickly; for the half-tints made the white less opaque with the varnish, and graduated the tints off into the glass for the deep shadows. I allowed this to dry, and the following day (February 27th) retouched the whole, by removing, with the point of a knife, the white ground, to represent the dark etched lines of the original. The glass thus painted, when placed upon black paper, looked like a powerful mezzotinto engraving. I placed a sheet of prepared paper upon the painted surface; and, to make the contact perfect, put three layers of flannel at the back, and tied the whole down to a board. There happened to be a bright sun, and, in ten minutes, the parts of the glass exposed had made a deep purplish black on the paper. On removing the glass, I had a tolerably good impression, but the half-tints had absorbed too much of the violet ray. I immediately painted the parts over with black on the other side of the glass, which answers to the practice of engravers in stopping out, when a plate is bitten in too fast by the acid. This may be wiped off, renewed, or suffered to remain, at pleasure.

"There is no advantage in letting the glass remain too long in the light, as it deepens the middle tints, and does not blacken the shadows in the same proportion. The fixation with salt entirely failed; with the iodide of potassium, succeeded very well. The effect of the drawing may be heightened at pleasure, by touching the lights with strong iodide of potassium, and the darks with a strong solution of the nitrate of silver, dropped upon tin with a camel's-hair pencil: this instantly turns black. With these the drawing may be invigorated; and the whole will resemble a mezzotinto print, or a rich sepia drawing."

It requires the experienced hand of an artist to produce effects by this process; but the power of etching outlines on glass is more easily acquired, and can be applied with facility to obtaining copies of writings, as well as drawings, and may be not unsuccessfully adopted for circulars, &c.

The English process has been declared by M. Daguerre to be totally different from that practised by him, and it appears to be the case, since the accounts given of it represent the drawings obtained in the camera as at once giving figures, correctly shaded,—a result which can only be obtained with us by a double operation, or the use of shaded glass. M. Daguerre has, however, given no further description of this process, nor have we any accounts of further experiments upon it in France. His recent heavy misfortune in the loss of the Diorama by fire, has probably prevented him from giving attention to the "Daguerotype."

Mr. Talbot has communicated to the Royal Society a new recipe for the preparation of sensitive paper. It is as follows:—"Take good writing-paper, and wash it over with nitrate of silver; then with bromide of potassium; and afterwards again with nitrate of silver; drying it at the fire between each operation." This paper is found to be exceedingly sensitive to weak light, changing its colour from pale yellow to green and deep purple with extreme rapidity; but it does not appear to be preferable to the paper prepared by the former process, as the impression is said to be less deep; of this, however, we have not had an opportunity of satisfying ourselves. It may, however, be found extremely useful when a strong light cannot be commanded.

We observe that boxes fitted up with every requisite for the exercise of the photogenic art, are advertised by Messrs. Ackermann

of the Strand, and that prepared paper may be obtained at the shops of various opticians; but, for the benefit of those who are desirous of preparing the paper themselves, we will transcribe the proportions stated to be the best, as given by Mr. C. Toogood Downing, in a communication to the Literary Gazette, calculated upon the known chemical qualities of the materials.

For the first process of Mr. Talbot: thirty grains of nitrate of silver, ten grains of common salt, and twenty-nine and a half of iodide of potassium (the best medium for fixing the drawing), to the ounce of water.

If bromide of potassium be employed, as in Mr. Talbot's late process, the proportion should be twenty-one grains nearly to the ounce of water.

If hydro-sulphate of soda is used for fixing the shadow, instead of iodide of potassium, no definite proportion need be observed, as it acts in a peculiar manner upon the unblackened chloride.

We have now brought our account of this new art up to the present time, and have mentioned every fact of importance already made public. There is every reason to believe that its application will become very extensive, and that new facts in relation to it will be discovered. We regard the subject as one of great importance, and shall from time to time communicate all the intelligence we can gather concerning it to our readers.

#### JACQUERIE AMONG THE ANCIENT GAULS.

THE first exploit of Maximian, though it is mentioned in a few words by our imperfect writers, deserves, from its singularity, to be recorded in a history of human manners. He suppressed the peasants of Gaul, who, under the appellation of Bagandæ, had risen in general insurrection,—very similar to those which, in the fourteenth century, successively afflicted both France and England. *It should seem that very many of those institutions referred, by an easy solution, to the feudal system, are derived from the Celtic barbarians.* When Cæsar subdued the Gauls, that great nation was already divided into three orders of men—the clergy, the nobility, and the common people. The first governed by superstition, the second by arms, but the third and last was not of any weight or account in the public councils. It was very natural for the plebeians, oppressed by debt, or apprehensive of injuries, to implore the protection of some powerful chief, who acquired over their persons and property the same absolute right as, among the Greeks and Romans, a master exercised over his slaves. The greatest part of the nation was gradually reduced into a state of servitude, compelled to perpetual labour on the estates of the Gallic nobles, and confined to the soil, either by the real weight of fetters, or by the no less cruel and forcible restraints of the laws. During the long series of troubles which agitated Gaul, from the reign of Gallienus to that of Diocletian, the condition of these servile peasants was peculiarly miserable, and they experienced at once the complicated tyranny of their masters, of the barbarians, of the soldiers, and of the officers of the revenue.

Their patience was at last provoked into despair: on every side they rose in multitudes, armed with rustic weapons, and with irresistible fury. The ploughman became a foot soldier, the shepherd mounted on horseback,—the deserted villages and open towns were abandoned to the flames,—and the ravages of the peasants equalled those of the fiercest barbarians. They asserted the natural rights of men, but they asserted those rights with the most savage cruelty. The Gallic nobles, justly dreading their revenge, took refuge in the fortified cities, or fled from the wild scene of anarchy. The peasants reigned without control, and two of their most daring leaders had the folly and rashness to assume the imperial ornaments. Their power soon expired at the approach of the legions. The strength of union and discipline obtained an easy victory over a licentious and divided multitude. A severe retaliation was inflicted on the peasants who were found in arms; the afflicted remnant returned to their respective habitations, and their unsuccessful effort for freedom served only to confirm their slavery.—Gibbon.

#### BROTHERS AND SISTERS.

NEXT to that pure and holy affection which a mother bears to her child, must that be ranked which subsists between the children of the same parents, the brothers and sisters of a family, when the feelings bubble up from the fountain of the heart untainted and pure. I do not mean to say that this affection is of the same class with the maternal one—that it springs spontaneously—that it is to be found *pure* in uncivilized and uncultivated man. No, it requires a MORAL process to purify it; and intellect and taste must be thrown in, to give that sweetness to the stream, which makes domestic happiness so refreshing. But when brothers and sisters, thus taught to love one another, can also regard each as bound to each by more than merely *natural* ties—"knit together in love for the TRUTH'S SAKE"—then the family becomes a Bethel, and the Spirit of Love dwelleth in the midst of it.

The touching story in the Gospel, where the Redeemer of the world visits and loves "Martha, and her sister, and Lazarus," beautifully exemplifies these remarks. We are not told of their parents: doubtless they were dead, gathered to that all but immortal slumber which comes over the faculties of man, and from which he shall not awake until the sound of the trumpet, "waxing louder and louder," shall peel into the deepest caverns of earth and sea, and assemble all—ALL—the millions of our race, "from Adam to his youngest born," around the great ARBITER. This was, perhaps, *one* of the reasons why He stepped aside, as it were, in his probation, and tarried for a season in the orphan household. How completely does such a scene in his history prove him to be "bone of our bone, and flesh of our flesh;" every fibre, every feeling, in nice and exquisite sympathy with us; until manhood, unable to master its emotions, dissolved into tears at a brother's grave!

Such a family I am now about to describe, bearing in many striking and singular points a near resemblance to the family of Bethany. They were three in number—two sisters and a brother; their parents were dead, not indeed without leaving them as much of this world's goods as renders life a double blessing, but they died infinitely happier in the conviction that their children were "rich in faith, and heirs of the kingdom which God hath provided for those that love him." So high was the mother's joy at the thought of all her children constituting a portion of the Redeemer's kingdom, that she held up her hands in her expiring moments, saying, "Lord, let now thy servant depart in peace, for mine eyes have doubly seen thy salvation!"

Isabella, the elder sister, was an active-minded girl; probably, having been early under the necessity of taking the management of household affairs, her education had given her character that activity which marked her; yet she must have been naturally of an energetic turn. To a stranger her air might have appeared distant, and her manner sharper than becometh the sex; yet to those who were intimate with her, she was known to possess a heart feelingly alive to all the charities of life, and a mind devoted to her God. The younger sister was more interesting in her appearance, but deficient in those mental qualities which so strikingly characterised Isabella. Nevertheless, she had the good sense—I may say, *the grace*—to look up to her sister as her superior; and to love her with the mingled affection which one might bear to a mother, a sister, and a Christian. Their only rivalry was in the path of duty, and they were not ashamed to hold frequent converse with each other on their everlasting prospects.

But the brother, how shall I describe him? With an intelligent mind, stored by an extensive though miscellaneous reading with a general knowledge, possessing a kind heart and a frank disposition, honourable in all his actions, and ignorant of the world and much of its depravity, he was yet a *dangerous* character. Dangerous! was he not a Christian man, one whose mental and moral qualifications entitled him to the esteem of all with whom he came in contact? Yes; but he was under the influence of *sensation* to an extreme degree; he was one of those who can attain such a standing in Christianity as to appear to an observer so spiritually bright, so determined on the side of God and godliness, so nervously scrupulous as to all that concerns consistency of character, that no man could possibly doubt that he would ever, by a *revulsion* of feeling, descend from his elevated position. "Unstable as water, thou shalt not excel," was written upon him; every effort of his mind was like each wave of the flowing tide, sparkling in the sun-beam, until it breaks upon the shore, and dies away into foam. Alas! too many of such characters, even while they abhor the name of hypocrite, become a disgrace to Christianity!

The two sisters loved their brother with all the ardour which



nature and grace inspire, when their united voices chord within the bosom. A sarcastic observer of human weaknesses and foibles might have indulged in a sardonic grin at the doating attachment which they manifested towards *their* brother; he might have laughed his petty, nay, his spiteful, laugh, at the electric effect which the mention of his name produced upon them. Let these sneerers laugh away. They dwell but in the outer court of the temple of the feelings; they cannot enter its "holy of holies," and bow before nature in her sacred chamber; they know not "the untrodden ways beside the spring of love," neither can they taste of the cup which is full and overflowing with the pure waters of love and peace. If a stranger talked of the worth and talent of Erasmus, the full, dark eye of the younger sister would expand with a brilliancy as mild and radiant as ever streamed from under the eyelids of human being, and her countenance would lighten with a smile more glorious, more refreshing to the lover of unaffected simplicity, than the light of the harvest moon, when she walks in her brightness over the face of heaven. Isabella's temperament did not permit her changing feelings to appear so obvious in her manner; she was one of those who can control and conceal what is felt. Nevertheless, her pleasurable emotions were also easily excited when her brother's name was the theme of admiration, and there was no way in which a flatterer could sooner overcome her good sense than by dilating upon his accomplishments and virtues.

And he was worthy. No brother could be more kind, more affectionate, more devoted; the simplest act of courtesy was rendered more courteous by its *manner*; in the very tone of his voice, as he regularly bade them "good night," before retiring to rest, there was a richness and a fulness which indicated fervour of affection. In their dwelling there was light and peace; and the two sisters would often embrace each other in the fulness of joy, thanking the God of mercy, who, though he had taken the parents away, had yet left them such a brother.

But Erasmus walked not in his uprightness. There met him on his way, *first*, "the pride of life," then "the lust of the eye," and behind them, masked, "false though fair," came "the lust of the flesh," and he bowed his head and worshipped them. If angels strike their golden harps, and chaunt anew the anthem of salvation over every child of mortality who passes from "death to life," how must they veil their faces in sorrow, when one returneth from *life to death*! The soul dies again; it becomes a fearful spectacle to men, and the body is its sepulchre; and the depraved and excited passions are worse than a Roman guard, to watch that no friendly remembrance of God's love and mercy, no "repentance that needeth not to be repented of," may come to steal him away, in the vain hope that they are sleeping! Oh, ye who are yet in the freshness of your first love, may ye never have your feelings excoerated, may you never approach so near the fire of unhallowed passion as to be scorched by its power! They who are laid down in the tomb of the BACKSLIDER, are bound hand and foot in their grave-clothes, and are never again able to arise, until He pronounces the magic words, "Come forth!" and turning round to the Christian friends who are gazing with wonder and compassion, bids them, "Loose them, and let them go!"

Isabella and Helen marvelled exceedingly at the change in their brother's conduct, and their love blinded them as to its cause, until Isabella, who, though ignorant of the ways of the world, was sharp and shrewd, discovered it. Formerly these children of affection knew each other's movements and occupations freely and unreservedly; all their little pleasures were in common, and an angry or a fretful look seldom veiled their countenances. Now, Erasmus threw over his outgoings and incomings an air of mystery and concealment, resisted kindly inquiry with petulance, and shut his heart to those rays of affection which once expanded its blossom-leaves, and gave them freshness and colouring. In the early moments of his backsliding, conscience occasionally smote him, and he would return to weep, and ask his sisters' forgiveness, and then go out to sin again! I once thought of tracing him in his downward course, and presenting it to the reader's eye; to show how gradually the conscience becomes "seared as with a hot iron," and to warn the young Christian of the danger of listening to the voice of the "charmer," when he would seduce him from the path of duty. But it is a delicate and a difficult thing to do. It is exceedingly difficult to describe scenes which border upon those things "of which it is a shame even to speak," without their having a tendency to injure a delicate mind, and to pain a tender conscience. Let me, therefore, touch them not. It is sufficient to know that a departure from purity turned that

happy threshold into a desolate and dreary abode; and the sisters mourned for their brother, and refused to be comforted—*because he was not*.

Months passed away, and Erasmus was still in the prison of his passions; at times he struggled to escape, but his efforts were never crowned with success, because never attempted in the right way. They were the fitful struggles of disgust, and mortification, and pride, and alarm; while that hearty determination, utterly and totally to forsake sin, was wanting. One Sunday he strolled into a well-known and well-frequented chapel, when a favourite hymn of his sisters' was being sung, and sung to the very tune which they most admired. Memory at once flew over the gulf which sin had created in his Christian course, and, as he looked back across the blackness and darkness of the chasm, he saw a sunny spot, where he had once "laid himself down in peace, for the Lord sustained him." He arose, and walked out of that house of worship, for its atmosphere was too ethereal for those living thoughts of horror and remorse which gnawed him within. And, as he walked along, the words of the hymn rang in his mind, and dark clouds gathered, and thunders rolled, for conscience was enjoying an hour of triumph.

A low, plaintive voice, soliciting charity, attracted the attention of Erasmus. It was a female's, whose countenance seemed to say, "Disease and poverty have worked their will with me! Even in this region of probation, suffering, the child of sin, hath blasted me with her touch!" He looked again, and there appeared something in her look and manner very different from that of those shameless and wretched beings, whose souls are, as it were, petrified in their bodies. "Poor creature!" he thought, "thou hast, perhaps, been exposed to unavoidable misery, while all my suffering proceeds from *myself*!" At the impulse of the moment, he emptied into the beggar's hand the contents of his purse, which consisted of a little loose silver; and, as he walked away amid a shower of extravagant blessings, PRIDE whispered the benediction of *complacency* in his ear. It grew upon him insensibly that he had laid an acceptable offering on the altar of universal charity, and that ALL *goodness* had not departed from him: he looked up to heaven, and vowed to the great God that he would no longer grieve him, but from henceforth walk in his ways, and keep his statutes for evermore. Little did Erasmus dream that he was, in effect, holding out, as it were, a *bribe* to the goodness of God to return and take possession of his heart; and that it might be said to him, as it was said to one of old, "Thy money perish with thee!"

Returning home to seal with his sisters, by the sacrament of affectionate confession and forgiveness, the vow he had made to God, he was met by a few gay companions, with whom he had grown familiar. They urged him to accompany them in their walk, and he consented, determining to preserve a gravity of aspect and seriousness of conversation in consistency with the vow which he had made. But he found it extremely difficult so to do; and, ere he was aware, he was entrapped into a consent to dine with the party. Why need I attempt to describe what followed? Remember, reader, it was the Sabbath day, "holy of the Lord, and honourable;" and marvel that a Christian man could spend such a day in such company. Erasmus felt himself sinking, and he drowned all thought in additional draughts of wine; and at last gambling was introduced, which absorbed every feeling of the soul. This was the guiltiest night that Erasmus had ever spent. The whole party rushed out about midnight, inflamed with liquor, to brawl and swagger in the streets, and enjoy what *they* esteemed mirth; and the poor fallen and degraded professor of Christianity sneaked after them, and, drunk as he was, trembling lest some one among those he met would recognise him. After rambling about till they were tired, they entered one of those private gambling-houses which so disgrace large cities; and here Erasmus met the fate of every novice in such scenes of iniquity. He was robbed, plundered, stripped; he sang, danced, and leaped, affected a careless air and gay attitude;—in fact, he did not need to *affect*, for he was delirious, mad, utterly mad; and the delirium did not terminate next day; for, with one or two wild associates, the debauch was prolonged, until nature, outraged and exhausted, suffered her perverter to fall prostrate on the earth.

As he was passing through the horrible sensations which succeed a fit of drunkenness, his first thought was to put an end to his existence. Disgraced and beggared, he could not face his fellow man; and yet he dared to think of meeting the Hidden One of eternity in his own everlasting abiding-place! No, no!

No self-murderer thinks of MEETING God. His idea is, (if pride and passion will permit an idea to be formed,) that he will escape into some remote corner of creation, and there hide himself from creature and from Creator. But another temptation entered the mind of Erasmus, and chased out the first. He had squandered his substance, and plunged himself in debt. With a fearful heart and a tremulous hand, he drew out a bill, to which he attached the name of a worthy man, who had been a friend of his father's, and was still a friend of the family. It was successful;—Erasmus received the money, and thus filled the measure of his iniquity by forgery!

His debts were paid; but there remained a *something* behind which he could never redeem—a debt which he could never cancel. When his fever had cooled down, and he could look calmly at the situation in which he had placed himself, he shuddered with horror. A prison and a gibbet rose before his eyes; the gay, and amiable, and much-loved Erasmus become an object of pity or idle curiosity to a rude and gazing mob; and his sisters—he almost leaped at the thought—his sisters! oh, agony, agony! He saw the soft and fair-haired girl, ever his peculiar favourite, borne fainting away from the last parting scene, while she whose firm step and unquivering lip betokened strength of nerve and mental endurance, wrung his hand with that expression of unutterable woe which lodgeth within the silent sufferer's heart. And he heard the loud laugh of the scorners, as they assembled at the was-sail board, and talked of hypocrisy, and imposition, and priestcraft, and Christianity, and blessed themselves in their folly; and he saw good men hanging their heads abashed, and sighing over the fearful fall of one who had given promise of becoming a cedar in Lebanon.

Erasmus arose to fly for ever from his home, his country, and his friends. The stricken deer darts into the concealment of the forest, and vows not that the arrow is in its side: we may change country and climate—we cannot change the heart! His preparations, however, did not escape the notice of Isabella, and some vague expressions which escaped him roused all her suspicions. With her accustomed promptitude and energy, she questioned his meaning, and besought him, if there remained in his heart one spark of affection, to tell her what he was about to do. The appeal was rendered irresistible by the younger sister clasping him in her arms, and declaring that where he went there she would go, and where he died there she would die: he disengaged himself from her grasp, confessed his crime, and with a maniac look exclaimed he must fly from them, from happiness, and from God, a wanderer and a vagabond upon the face of the earth!

A scream burst from Helen; but she was recalled to her recollection by the authoritative air of Isabella, who never opened her lips, nor uttered any exclamation either of wonder or of sorrow. The support of the family was derived from a legacy, which was paid yearly, but which was to cease at a certain definite period. In addition to this, three equal sums of money had been deposited in the national bank, in their respective names, under the verbal condition that they should touch nothing but the interest until they were severally settled in life. Erasmus had already squandered his own, and the bill which he had forged amounted to more than what belonged to both his sisters. He saw at once what was *meant* by Isabella, and in passionate language declared he never would consent to beggar *them*, as well as himself. The tone in which she bade him hold his peace confounded him: she quietly gathered her mantle about her, commanded him to accompany her, and procured the money and the bill ere the forenoon had passed over their heads! On returning home, she walked deliberately up to the fire, and threw the cause of their terror and alarm into it, and, as she watched it blazing, a long convulsive sob escaped her, and a few tears trickled down her cheek. Not so Helen. She had remained at home in all the torturing misery of suspense and doubt; and, when she actually saw the fatal document burning, she looked alternately at brother and sister, and then ran about the room in an hysterical exuberance of joy. Then beholding Erasmus with his head reclined upon a table, and hearing his groans, she ran towards him, and kissed him again and again, telling him, "All is right, all is right!" The girls had destroyed their only means of independence as to worldly prospects—but they never thought of *that*—they thought of their brother.

But this prompt and energetic deed, and the temporal sacrifice of those noble-minded creatures, doubtless saved a brother from disgrace, and disentangled his soul from the snares of the destroyer. His future conduct showed that, though the fine gold had become dim, it was the precious metal still; for, with heart

humbled to the very dust, he returned to the path of duty. A series of self-denials, and of kind devoted attachment, proved his gratitude to his sisters—what could repay them?—but all their cheerfulness could never remove the melancholy which the remembrance of his fall had settled down upon his spirit. In spite even of himself, it marred his future usefulness, for he became like one whose nervous system is destroyed, trembling at every step with excessive cautiousness.

#### NATIONAL SONGS.\*

We are not going to write an essay on National Songs,—albeit, many excellent things have been said, and doubtless many more might be said, on that fascinating and not unimportant subject. We have been too much delighted with those before us to think of those of other lands; nay, we cannot turn to those of other times, when we are full of Samuel Lover's modern "Songs of the Superstitions of Ireland." Many of them are already as "familiar in our mouths as household words;"—we cannot pass along the street without encountering "Rory O'More;" but the marriage of music to immortal verse is a union more advantageous to the former than the latter. Music, whilst it may make poor verses tolerable, takes from us the power of that undivided attention which good poetry deserves, and many a beauty is dimmed by its harmonious companion. But we have been gratified in perusing the little volume of Songs and Ballads recently published by Mr. Lover. We give one, which, though illustrative of a German, not an Irish superstition, is a gem.

#### "THE ANGEL'S WING."

"There is a German superstition, that, when a sudden silence takes place in a company, an angel at that moment makes a circuit among them, and the first person who breaks the silence is supposed to have been touched by the wing of the passing seraph. For the purposes of poetry, I thought two persons preferable to many in illustrating this very beautiful superstition.

"WHEN, by the evening's quiet light,

There sit two silent lovers,

They say, while in such tranquil plight,

An angel round them hovers;

And further still old legends tell,

The first who breaks the silent spell,

To say a soft and pleasing thing,

Hath felt the passing angel's wing.

"Thus, a musing minstrel stray'd

By the summer ocean,

Gazing on a lovely maid,

With a bard's devotion:

Yet his love he never spoke,

Till now the silent spell he broke;

The hidden fire to flame did spring,

Fanned by the passing angel's wing!

"I have loved thee well and long,

With hope of Heaven's own making!

This is not a poet's song,

But a true heart's speaking:—

I will love thee still untired!

He felt—he spoke—like one inspired;

The words did from truth's fountain spring,

Upwakened by the angel's wing.

"Silence o'er the maiden fell,

Her beauty lovelier making;

And by her blush, he knew full well

The dawn of love was breaking.

It came like sunshine o'er his heart!

He felt that they should never part.

She spoke—and, oh! the lovely thing

Had felt the passing angel's wing."

\* Songs and Ballads, by Samuel Lover. 12mo. London, 1839. Chapman and Hall.



### MISSIONARY AND MERCANTILE VOYAGE TO JAPAN AND MALAYSIA.

We have just met with two very interesting volumes,\* recently published in America, containing accounts of two expeditions sent out by the American house of Oliphant and Co., merchants at Canton, with the purpose of ascertaining what could be done to open up a commercial and religious intercourse for the United States flag with Japan and the Malaysian archipelago, one chief object being to ascertain the probability of success in establishing Christian missions in either of these countries. It appears that, although the firm are not the recognised agents of the American government, yet, in the voyage to the archipelago, they evidently acted in concert with it; since, in the instructions delivered to the captain, he is informed that any additions he might make to nautical knowledge by surveys, &c., would be appreciated not only by themselves, but by their government: and he is also authorised to promise that a consul should be sent to the capital of Borneo (Berni), if desired by the sultan. This method of employing private houses in the establishment of trade, and the extension of Christianity, would seem not to be without its advantages;—it is a mode of communication which appears most likely to prevent any jealousy of the interference of a foreign power, and to establish a free and amicable intercourse. There is, however, no intimation that the plan was successful in the present instance; but in regard to the whole of the commercial part of the expedition we are left very much in the dark, the information given being chiefly confined to the results of the inquiries made with the view of establishing missionary posts, and notices of the natural productions of the places visited.

We will, in the first place, advert to the voyage of the ship *Morrison* to Japan, which, although not the first in order of time, holds the first place in the volumes before us, and was undertaken whilst the *Himmaleh* was yet at sea.

In the early part of the year 1837 it singularly happened, that no less than three parties of shipwrecked Japanese were assembled together at Canton. One of these had been thrown on shore on the North-west coast of America, near the river Oregon, and had been rescued from the hands of the Indians by the superintendent of the Hudson's Bay Company, who had sent them to China, where they were received under the roof of Mr. Gutzlaff, the celebrated Danish missionary. This party was three in number. A second, consisting of six, had been cast away on the island of Hainan, and had been brought thence to Canton, under the immediate care of the Hong merchants. The third party, consisting of four, arrived at Macao from Manila, and found a home with their countrymen at the house of Mr. Gutzlaff. Their account of themselves was, "that they had left a port in Satsuma more than two years before for Nagasaki; that they had been driven by a typhoon on the northern shores of Luzonia, one of the Philippine islands, and that they were there seized by men of black skin and curly hair, who carried them into the interior." There was nothing improbable in this story, it being well known that Japanese junks have been wrecked before on the same coast, and that there still exists a negro, or Papuan race, in the forests and inaccessible interior of that beautiful island. These men contrived to escape from their savage captors, and, reaching the Spanish settlement at Manila, were conveyed to Macao.

The presence of these men suggested the idea of attempting to open an American trade with Japan, by an expedition undertaken for the return of his subjects to the emperor. The Americans had never had any trade with Japan, and might therefore plead that they were not included in the prohibition, by which the European nations formerly trading to Japan were interdicted. To show that their intentions were purely peaceful, the vessel was disarmed, and Mrs. King, the wife of one of the partners of the firm, who went as supercargo, consented to accompany her husband. It was a matter of debate whether any Japanese translation of the Scriptures, and other religious works, should be taken; but it was at length determined that nothing of the sort should be carried, from the fear of alarming the religious scruples of the people; it was considered that, since religious disputes had been the cause of the original banishment of the Europeans, it would be most prudent to establish a commercial intimacy on a sure footing, before venturing on the subject of religious intercourse.

\* The claims of Japan and Malaysia upon Christendom, exhibited in notes of voyages made in 1837, from Canton, in the ship *Morrison* and brig *Himmaleh*, under the direction of the owners. 2 vols. 12mo. New York, French: London, Wiley and Putnam. 1839.

Even the Dutch, who enjoy a privileged trade at the single port of Nagasaki, are strictly prohibited from any propagation, or even mention, of religion; although the Japanese are quite aware that theirs is widely different from the Roman Catholic, at which they conceived so great a disgust.

This voyage ended in complete disappointment. After touching at Napakiang, the port of Loo-Choo, to take up Mr. Gutzlaff, who met them there in the English frigate *Raleigh*, the *Morrison* proceeded to the bay of Yeddo, the residence of the emperor, which was preferred to Nagasaki, as it was feared that the Dutch influence there might be prejudicial. Dropping anchor off Cosima, at the entrance of the harbour, they were boarded by some of the natives, and the despatches which had been prepared, explaining the motives of the visit, were forwarded; but no other answer was returned, save a smart cannonade the next morning, from which they had great difficulty in escaping. When they had got clear they began to consider what next should be done, as the Japanese declined any proposition to put them ashore, except by permission of the authorities; as they said, even if they succeeded in reaching their own homes, they would be immediately inquired after and punished for returning in an illegal manner. They recommended that an attempt should be made at Kagósima, the chief port of Satsuma,—the southern division of the island of Kiusiu,—and the residence of one of the most powerful and least dependent of the feudal princes. On their arrival off the port the Japanese were sent ashore at their own request, as they entertained an idea that their ill success at Yeddo was partly owing to their having been kept out of sight. They were received with many expressions of kindness and commiseration by the inhabitants, and on their return on board, brought one of the village officers with them. A packet for the prince was intrusted to this dignitary, who promised to forward it immediately. Two of the Japanese returned with him, and their account of their adventures was taken officially by the village authorities, and promised to be forwarded, together with the packet handed over by Mr. King. A pilot was furnished, who led them to an anchorage, and soon after a boat came from the village, to announce "that a high officer would be sent on the following day, and that meantime they should be carried to a safer anchorage. When this announcement was made, the packet which had been sent on shore was returned unopened, and unhappily in a way which made it impossible for Mr. King to refuse to receive it, *i. e.* without his knowing it."

The particular manner in which this return was effected we are not informed of, but as its return was unknown, Mr. King determined to wait till some answer was received. In the course of the following day "one coarse rude man, with two sabres (the distinguishing mark of a man in office), remarked, in the afternoon, that we should not be taken to a better anchorage, and that if we wished to trade we must go to Nagasaki. Mr. Gutzlaff was also told that there were serious disturbances, famines, insurrections, &c., in the country, and even at the capital; and that Osaka, the third city of the empire, had been burned, by order of the government, or of one of the contending parties; circumstances that might possibly have influenced the people in their reception of the Americans. The day passed over, and no demonstrations of hostility were made, but no official communications were received. A slight warning was given early next morning by a fisherman, who pulled alongside, and told them they had better go off,—apparently from the impulse of kind feeling. Soon after, cannon were brought down and placed on all the heights; but the operation was not immediately perceived, as everything going on was concealed by screens of striped cloths, such as are said by Golownin to be stretched, on great occasions, in front of the Japanese fortresses. A brisk fire was soon opened, and the *Morrison* was obliged again to beat a hasty retreat. Considering it now useless to make any other attempt at landing his unfortunate charge, Mr. King directed his course homewards, and the *Morrison* reached Macao, without any further mischance or any occurrence of particular interest. The shipwrecked Japanese were afterwards provided for in different services in China.

Mr. King, considering that, after the repulse of the *Morrison*, no new private American expedition has any chance of gaining a footing in Japan, and that it is an object of importance that such should be obtained, proposes that, in case a remonstrance made by a small armed squadron should be disregarded, that one of two modes should be adopted, for the purpose of proving to the Japanese that they are powerless against European coercion, if it be exerted against them.

The first, is to intercept and turn back the supplies of rice and fish brought in junks to Yeddo: a project only objectionable from the misery it would cause to the people from the fault of their rulers. The other is to place a strong guard at Kagósima, the southernmost port of Japan, and then proceed to Loo-Choo, and the other islands at present in subjection to Japan, and declare them independent: a measure which Mr. King considers as likely to be productive of the happiest results, and to lead to a free communication with, and the great improvement of, all these islands, which are at present in a very impoverished condition, the effect of tyranny and oppression.

We have been brief in our notice of this voyage, which is chiefly curious as an additional instance of the persevering adherence of the Japanese government (for the people seem well inclined to strangers) in their singular line of policy. It appears very clear that unless some mode of coercion be adopted, it is not likely to be abandoned; but it is a question whether the trouble and expense of forcing a trade would remunerate the American, or any other government; since Japan is by no means a rich country, and her principal export consists of copper, which can be procured elsewhere.

The commercial advantages to be obtained from a safe and free communication with the islands of the Malaysian archipelago, rich beyond estimation in all the productions of the East, are infinitely greater; and the voyage of the Himmaleh, undertaken by the same house (Messrs. Oliphant and Co.) in the preceding year, and not completed when the Morrison set sail, had that object in view, and was especially directed to missionary purposes. The Rev. E. Steevens, a gentleman attached to the American mission, and highly esteemed for his talents and character, joined the expedition, and, on his lamented death at Singapore, his place was supplied by the Rev. James T. Dickenson, also a member of the American mission. G. T. Lay, Esq., "an accomplished Englishman, who had served under Captain Beechey as naturalist to the expedition of the Blossom in 1825 to 1828, and had lately come out as agent for the British and Foreign Bible Society," also accompanied this expedition. It is from his pen that the account of the Himmaleh proceeds; but, although of exceeding interest, it does not trace the whole progress of the voyage\*. In explanation of this it is stated in the preface, that "circumstances out of the control of the owners have prevented them from adding to Mr. Lay's missionary and scientific notes any of a commercial or nautical character, and consequently there is less of value to communicate than was anticipated in the outset of the attempt."

The object of the voyage, as stated in the instructions given to the captain, were to proceed to Singapore, and there take in an investment for trade at Borneo, the chief city of that island, Berni, being regarded as the port of destination. An examination of the coasts of Borneo was recommended, and the captain was at liberty to examine Celebes, and any other places which time would permit, their return being necessary by the spring.

The death of Mr. Steevens at Singapore caused some delay, and the Himmaleh did not leave that place till the 30th of January, when their course was directed immediately to Macassar, which they reached on the 10th of February, and from whence they did not depart till the 6th of March, in consequence of the death of some of the seamen, and the difficulty of supplying their places with Javanese seamen. This place, which is a Dutch settlement, is situated at the south-west of Celebes. Its inhabitants, a Malay race, have some distinctive marks, which point them out as a different tribe from the Bugis, the inhabitants of the Bay of Bouin (many of whom are, however, to be found in Macassar), and the other tribes, who inhabit the different parts of the island. Here, as at other Dutch colonies, the policy has been, and still is, to check all native improvement, and to reduce the people as low as possible, by discouraging their trade; and hence the Macassars, who formerly were a people of some consequence, and carried on an active commerce with their neighbours, are now reduced to insignificance. Here, and at the other places touched at on the route to Borneo, Mr. Lay and his companion, Mr. Dickenson, made good use of their time in excursions into the country, and procured some interesting information, chiefly as to

\* The remarks on the meteorology, music, and natural history, of the countries visited, appended, are very valuable: they are written in a delightful manner, and in the true spirit of philosophical inquiry. We regret that they are so short. We can here only thus briefly refer to them, but cannot deny ourselves the pleasure of making a few extracts from them in some succeeding Numbers.

soil and climate; but at Macassar alone did they meet with any encouragement in the distribution of books. They had several in the Bugis' dialect, which was read without much difficulty by the Macassars, and great eagerness was manifested to obtain them.

Our limits will not allow us to dwell on each point of the voyage, and we must hasten on to Borneo, the most important object, and the most interesting, because least known.

After touching at Ternate, a small island near Lololo, one of the Moluccas, on which there is a Dutch settlement, and where Mr. Lay made an arduous ascent to the crater of a volcano, and at Zamboanga, a Spanish settlement on the southern side of Mindanao, the Himmaleh proceeded to Berni.

This place is one of the few of any consequence among all the archipelago which is not under foreign domination. It is peopled by Malays, who are governed by a sultan, who in his turn is governed by his minister; and a very amusing account of the audience-chamber is given by Mr. Lay, which we shall transcribe.

"A levee was an amusing sight. On one hand you might see the minister, in person a small man, sitting with a demure countenance at a most respectful distance, and now and then uttering some expressions in a subdued and plaintive strain: on the other, the sultan, with a proud stare mingled with a wild anxiety, who felt these soft words to be severe strictures upon his behaviour, coming, too, from a man who expected that they should not only be felt, but be considered as cautions for regulating his conduct in future. He resembled an animal with one foot in a trap, who would fain change his uneasy position with no less cost than the loss of a limb. The minister, to whom we have referred more than once, is the chief executive officer in the state. The distinction between him and the sultan was very concisely made by a brother of the latter in conversation with myself and fellow-traveller one evening. 'The one speaks, and the other acts.' The entire control and management of all public matters are placed in the hands of the latter, who, from the advantage of such a situation when a man of talent, like Muda Hasim, can enact his own pleasure, and so leave the sultan a mere pompous title, surrounded, indeed, with the habiliments of war and majesty, but destitute of any real power or authority."

The inhabitants are Mahomedans, but their observance of their religion is very lax. Their form of government, as is general among the Malays, is feudal; and, as each chief prides himself on having a number of his retainers residing round him for keeping up a numerous harem, each "great house" is surrounded by a cluster of little ones, which gives a very irregular appearance to this aqueous city; for, as it is very customary with the Malays, a great part of the buildings are erected on piles, over the shallow parts of the bay, and this not from want of room on shore, but from choice. The sovereign is elective; but he must belong to one particular family, and this mode of succession is, as is natural, often productive of serious disturbances. The soil is rich and productive, but ill cultivated; pepper, upland rice, and pines, are grown on the upland hills, and a good trade once set on foot would doubtless soon change the face of the island, and increase its products to an immense extent. The fine river on which the city stands affords very great facility for communication with the interior of this important island, which is three times the size of Great Britain, and the introduction of Christianity would, as must always be the case, tend materially to humanize the society. Here are no strong Mohomedan prejudices to overcome, since, although the religion is professed, it is but little revered. The abolition of polygamy would stand most in the way of the success of the missionary. It was, however, encouraging to find that no opposition was made to the introduction of the Scriptures; but, on the contrary, a desire to possess them evinced, even by the prime minister, Muda Hasim, who is represented as a man quite in advance of his countrymen, and exceedingly desirous of improving the condition of his countrymen, and introducing among them the knowledge of European inventions. But a sudden stop was put to the landing of a single copy of the Scriptures, or any other Malay book, by the captain, who was of opinion that, although they might be well received then, yet that the consequence would be, that "he should have his throat cut if he came that way another year."

This is the only intimation we have that the trade at Berni was of a sufficiently encouraging nature to render a second visit advisable; but that a considerable and very profitable commerce may be carried on by vessels properly manned and armed is very certain: the resources of these islands are not yet made available

to one-tenth of the extent a comparatively small regular intercourse would develop. Although the trade of piracy is a delightful amusement to the Malays, who, as is the case with most half-civilised nations of a warlike character, think there is no dishonour in robbing with the strong hand, yet they are not of a daring disposition, and are easily checked by an appearance of power. The inhabitants of Berni are already awed by the proximity of Singapore, and have ceased to practise piracy themselves, although they still too often afford a shelter to others who continue it.

The field now under our notice is a wide one, and deserving of great attention, both by the merchant and the missionary, and we hope ere long to hear of other voyages in those seas, more decidedly successful than that of the *Himmaleh*.

### THE MERRY MONTH OF MAY.

"Queen of fresh Flowers,  
Whom vernal stars obey,  
Bring thy warm showers,  
Bring thy genial ray:  
In Nature's greenest livery drest,  
Descend on earth's expectant breast,  
To earth and heaven a welcome guest,  
Thou MERRY MONTH OF MAY!

"Mark how we meet thee  
At dawn of dewy day!  
Hark! how we greet thee  
With our roundelay!  
While all the goodly things that be  
In earth, and air, and ample sea,  
Are waking up to welcome thee,  
Thou MERRY MONTH OF MAY!

"Flocks on the mountains,  
And birds upon their spray,  
Tree, turf, and fountains,  
All hold holiday;  
And Love—the life of living things,—  
Love waves his torch, and claps his wings,  
And loud and wide thy praises sings,  
Thou MERRY MONTH OF MAY!"

BISHOP HEBER.

WHEN the opening Spring, "with dewy fingers cold," has shed its morning-light of hope on the coming year, and the succeeding sunshine and showers of chequered April have prepared the breathing earth for the renewal of its vegetation, then comes the consummation of the spring in all its rich freshness, and the MONTH OF MAY opens wide its portals of clear and glorious light, inviting every created being throughout the wide universe of God's dominions to rejoice and be glad. "Rise up, my love, my fair one, and come away. For, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." As the winter has passed from the face of nature, so the winter of the soul has gone from man, and the primeval air of Eden seems again to breathe around him, and all creation to glow again divinely with the Spirit of the Most High; and, as that "happy seat" of our first parents was dimmed and marred in its purity by sin and disobedience, so the soul of man, redeemed from the curse, looks fondly to its restoration to innocence and happiness in the paradise of "eternal spring" beyond the skies.\*

May is the spring-time of hope and promise—the rainbow of the reviving year. Campbell, in his address to that "triumphal arch" of the sky, says—

"When o'er the green undeluged earth,  
Heaven's covenant thou didst shine,  
How came the world's grey fathers forth  
To watch thy sacred sign!"

And the mental eye, surrounded at this season with every cheering object in nature, to raise hope and encourage aspiration after that "better land," travels onward in vision to brighter and more perennial scenes, and penetrates the rainbow-veil of promise:—

"Such the glorious vista Faith  
Opens through the gates of Death!"

The glorious Sun—the "god of gladness," "of this great world both eye and soul,"—now assumes his dominion, and, "with sur-

passing glory crowned," walks forth in his strength and brightness through the fields of air, and takes his meridian stand in the deep-blue vault of heaven; and while his radiant beams illumine the wide concave of the sky, "the light clouds sublime, spread thin and fleecy white," float gaily in his rays, and set off in vivid contrast the tint and beauty of the "summer heaven's delicious blue" and the purity of the glowing transparent ether. Light airs and gentle zephyrs skim over the meadows and fields, woods and hills, all mantled in green and decked with blossom, diffusing in soft eddies the breathing fragrance of the vegetable kingdom. The rivers and streams roll joyously on in their channelled course, through enamelled plains or craggy dells, with their rising trout and salmon, and sailing May-flies; the lakes reflecting, in "modest pride," and with dimpling wave, the wooded islands studding their bosom, and the cottages, woods, and mountains, stretching close along their shores; while the "birds on every bough," or passing on hasty wing of business through the air, the lowing herds of ranging cattle, and the shrill, intermitted, or drowsy notes of the insect tribes, make a mingled harmony to the ear. Even Man, laden with his thousand woes, real and imaginary, and endowed with his conscious "knowledge of good and evil," feels the spirit of life animate his inmost heart, and speaks the joy he feels, "where nothing strikes his eye but sights of bliss."

The month of May was the third of the year of Romulus, and the fifth of that of Numa and Julius Caesar, as it remains at present. Its name existed at a period long anterior to the time of the foundation of Rome, as the *majus* or great month, from the vigour of nature at this season, but was adopted and confirmed by Romulus in compliment to the *majores*, or elders, who formed the senators of his council; in the same manner as the subsequent month of June was named Junius, in allusion to the *juniores* or younger subjects, who formed the warriors of his army. Others suppose it to have been originally derived from the goddess Maia, the mother of Mercury, or of Maia, the *bona dea* (or good goddess, that is, mother Earth), to whom sacrifices were offered on the first of May. By our Saxon ancestors it was termed the *tri-milchi* month, or month in which the cows could be milked three times a day, from the luxuriance of the tender juicy grass. The Germans of the present day denominate it the *Wonne-Monat*, or month of delight and joy. The ancients characterised it as "adorning the earth with flowers," "chequering the fields with varied grass," and designate it as the green and verdant, the flowery and vernal, the showery and stormy, the dewy and fruitful, the bland and luxuriant, the pleasant and grateful—the joyous, sprightly, and festive month of May; and from the prevalence of sunshine, regarded it as sacred to Apollo. The English poets and people generally, seem to agree in conferring on it the epithet of "MERRY," though Milton, in the exuberance of his feeling, hesitates not to term it the "jolly" May; and in associating the name and remembrance of this happy month with every object connected with the season: thus we have our "May" or May-blossom, May-ings, May-games, May-poles, May-queen, May-lily, May-wort, May-weed, May-flower, May-apple, May-fly, and May-butter, besides many others. The ancient painters represented May as a youth of lovely countenance, arrayed in a robe of white and green, embroidered with flowers, having on his head a garland of white and damask roses, with a lute in one hand, and a nightingale perched on the fore-finger of the other. Less fancifully classic, but with a simpler dignity of genuine feeling and pure love of nature, our own ancestors have represented May as the loveliest of their village maidens, and have "rided all the breathing spring" to deck her with garlands and flowers, as their Queen of May.

May is the season when nature assumes her new livery for the year. With what beauty, truth, and pathos, does the patriotic Burns depict the native charms of this season, in allusion to the captivity and hard fate of Mary Queen of Scots, who, in this month, was brought to England as a prisoner of state!

"Now Nature hangs her mantle green  
On every blooming tree,  
And spreads her sheets o' daisies white  
Out o'er the grassy lea.

"Now lav'rocks wake the merry morn,  
Aloft on dewy wing,  
The merle in his noon-tide bower,  
Makes woodland echoes ring.

"Now blooms the lily on the bank,  
The primrose down the brae;  
The hawthorn's budding in the glen,  
And milk-white is the ale.

\* See MOXON'S beautiful Sonnet on Spring.



"The meanest hind in fair Scotland  
May rove their sweets amang,—  
But I, the Queen of a' Scotland,  
Maun lie in prison strang."

"Groves, fields, and meadows," says Addison, "are at every season of the year pleasant to look upon, but never so much so as in the opening of the spring, when they are all new and fresh, with their first gloss upon them, and not yet too much accustomed and familiar to the eye;" and now indeed the living verdure beneath our feet, the buds just bursting into young leaves, and the rich blossoms of the trees, are in all their freshness, beauty, and fragrance, and charm every sense with their grateful influence. Luxuriant blades of tender grass carpet every field and bank, meadow and ranging hill, with mantling green; and the simple daisy, pale primrose, yellow cowslip, and rich glowing butter-cup, are spangling the banks and meads with their lively contrast. The hawthorn boughs, studded with white May-blossom, adorn the lanes and hedges in every direction, and perfume the country far and wide with their rich fragrance, and especially in the immediate neighbourhood of the villages—

"Down by the hamlet's hawthorn-scented way."

The sweet-briar, eglantine, honeysuckle, and woodbine, hang in festoons at the whitewashed porch of the clean humble cottage, with its "nicely-sanded floor;" while the orchards and gardens are "all breathing balm," with the bloom of their fruit-trees, lilacs, and laburnums, and glittering with gorgeous beds of waving tulips, virgin-lilies, and blooming roses. The water-violet and buck-bean unfold their petals as aquatic plants, the ferns of the forest expand their reticulated shapes, and the delicate blue-bells and forget-me-nots, "hidden from day's garish eye," unfold, in the seclusion of woods and ruins, their simple and modest beauty; while the "desert air" of moors and woodlands, heaths and wilds, have their "waste places" enlivened by the clear bright yellow flowers of the gorse and broom. The horse-chestnuts, too, are laden with rich white blossom, and the waving of the tender blades of the corn-field gladdens the anxious eye of the husbandman.

The favourite horse now enjoys the fresh paddock, while the younger and wilder colts of his species roam at large, in spontaneous gallops and unbridled joys, over the unfettered pastures of the hill-sides; the cows ruminate in full enjoyment of their new-springing herbage, and yield to the dairymaid their creamy stores, for fresh May-butter and abundant cheese; while the lowing herds of cattle, and bleating flocks of sheep with their young gambolling lambs, are heard far and wide throughout the land:—

"See how the younglings frisk along the meads,  
As May comes on, and wakes the balmy wind,—  
Rampant with life, their joy all joy exceeds!" THOMSON.

The antlered stag with his graceful company of nimble deer, now enjoy their new verdant lawns and ample parks, and give to the domains through which they range at pleasure an air of patrician dignity:—

"Now the deer rustle through the thorny brake,  
And the birds sing concealed."

To the feathered tribes, indeed, the month of May is one of vital interest, for they now form alliances, build their varied nests with instinctive skill, and lay their eggs,—all circumstances to them of first-rate importance. The sky-lark is first to greet the break of day, and announce the early morning to the world, warbling with cheerful alacrity his lively cadences, while, poised in mid-air, he "singing up to heaven-gate ascends."

"To hear the lark begin his flight,  
And singing, startle the dull night,  
From his watch-tower in the skies,  
Till the dappled dawn doth rise,"

MILTON.

Next comes the louder and more official clarion of nature's trumpeter-in-ordinary, the planned chieftain of the poultry-yard, and *gallus cristatus* of the fable, who—

"with lively din—  
Scatters the rear of darkness thin,  
And to the stack, or the barn-door,  
Stoutly struts his dames before."

The blackbird and thrush, with their melodious voices and mellow notes, bid a welcome from bush and brake to the cheerful May, and warble forth, says Izaak Walton, such ditties as no art or instrument can reach to. On the waters, or among their sedgy banks, the various kinds of wild-fowl make their appearance; the cuckoo's double note, of ominous import, sounds day and night across the fields; the stock and turtle-doves sound their harmo-

nious love-tones in the depth of woods; and the active crows are seen flying with lusty wing on affairs connected with their own domestic polity. The spotted flycatcher builds her nest in vines or sweet-briar, against the wall and near our doors—the quietest and most familiar of our summer birds; the sedge-bird sings incessantly during the breeding time, and, imitating the notes of other birds, is called the English mock-bird; and the swallow skims the earth, and with plastic skill repairs or rebuilds her family mansion beneath the skirt and protection of our roof. As evening approaches, the goat-sucker, or fern-owl, searches for her prey, uttering a most disagreeable and discordant noise. All being hushed, the divine nightingale commences in this month her "love-laboured song," and entrances into ecstasy every mortal ear so favoured as to be an auditor of her unearthly melody. The poets of every age and clime have done honour to the celestial warbling of this favourite songstress; but the simple and beautiful reflection of the venerable Izaak Walton is, we think, not surpassed by any other meed of approbation:—"The nightingale," he says, "another of my airy creatures, breathes such sweet loud music out of her little instrumental throat, that it might make mankind to think miracles are not ceased. He that at midnight, when the very labourer sleeps securely, should hear, as I have often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, Lord, what music hast thou provided for the saints in heaven, when thou affordest bad men such music on earth!"

Among the insect creation, the bee swarms, the glow-worm gives her light, and the May-fly appears on the waters in this month.—The bee traverses on busy wing the realms of air, with headlong haste examines with her sucker the latent materials for honey and honey-comb in the petalled recesses of the flowery world, and "sits on the bloom extracting liquid sweet," singing gaily at her toil, and returning laden with treasure, after miles of excursive travel, to her remembered hive. The glow-worm is seen, as evening advances, on the dry banks of woods and pastures, shedding her phosphorescent and brilliant halo among the dark leaves of her retreat. The May-fly of the angler is, according to Gilbert White, the shortest-lived of any of the insect race, emerging from its chrysalis-cerements in the water at about six in the evening, and dying at eleven the same night. Our young readers may be acquainted with the beautiful lines in reference to this brief span of existence, in the *Penny Magazine* of 1832, at page 64, written by Charles Knight, the well-known bookseller.

The finny tribes, during the month of May, are in full vigour, and the "patient angler" pursues his "contemplative recreation" to his heart's content and the full windings of his line. May is especially the fly-fishers' month; for the *Complete Angler* of Walton and Cotton has its dialogue entirely confined to the first and ninth of May. The opening of this matchless composition is a conference between an angler, a hunter, and a falconer, "stretching their legs up Tottenham-hill, on a fine fresh May-morning;" and Cotton, in discoursing on this month, says, "And now, sir, that we are entering into the month of May, I think it requisite to beg not only your attention, but also your best patience; for I must now be a little tedious with you, and dwell upon this month longer than ordinary: which, that you may better endure, I must tell you this month deserves and requires to be insisted on; forasmuch as it alone, and the next following, afford more pleasure to the fly-angler than all the rest." Cotton, indeed, "the affectionate son and servant," (as he respectfully styles himself), of his "most worthy father and friend, Mr. Izaak Walton, the Elder," was himself a Derbyshire angler, and resided near the celebrated Dove-Dale; and Walton says, in their commendation, "I think the best trout-anglers be in Derbyshire, for the waters there are clear to an extremity;" being also equally complimentary in referring to the romantic streams of the Peak of Derbyshire, for, in speaking of the Lathkin and the Wye, near Bakewell, he thus expatiates: "The Lathkin is by many degrees the purest and most transparent stream that I ever yet saw, either at home or abroad; and breeds, it is said, the reddest and the best trout in England; and the Wye is a most delicate, clear river, and breeds admirable trout and grayling." This honoured Wye, we may also add, rolls its clear and serpentine waters through the vale of Haddon, in every variety of depth and shallowness, or of slowness and rapidity, winding its playful course over the level meadows—in a straight line of only two miles from Bakewell to Haddon-hall, through an actual length of nearly nine miles in measured distance; and on its verdant banks, at this season of the year, the numerous assemblage of brethren of the angle and votaries of the

"gentle art" may be truly said to celebrate all the anglers' honours due to their merry month of May.

May forms the confine of boundary between spring and summer, and has, in all ages and countries, been hailed as the fresh glowing forenoon of the day of human life, whose bright vision dwells enshrined in the memory, associated with all those feelings which bloom in the heart in the May-tide of our lives. Our English poets have felt this truth in all its fulness, and have delighted to apply it.

"Flushed by the spirit of the genial year,  
Now from the virgin's cheek a fresher bloom  
Shoots, less and less, the live carnation round;  
Her lips blush deeper sweets—she breathes of youth."—THOMSON.

The month of May is the period when all nature is "blooming and benevolent," and the finer and more tender feelings of our nature develop themselves—the month of Love. The objects of the inanimate world are the glad reflectors of their Creator's glory, and in air or earth, sky or ocean, remind man of the imagined glories of that Eden he has lost;—the wild tribes of the brute creation evince their animal spirits with uncontrolled restraint;—while the heart of man, on the contrary, is vibrating in unison with mingled causes of excitement, and influenced by the thousand joys he feels glowing within him and around him:—"in short," says Addison, "our souls are delightfully lost and bewildered in a pleasing delusion."

"In joyous youth, what soul hath never known  
Thought, feeling, taste, harmonious to its own?" CAMPBELL.

Shakspeare very pointedly speaks of this attribute of the month, when he says,

"Love, whose month was ever May"

And Milton sanctions its presence in the nuptial-bower of his vernal paradise:

"Here Love his golden shafts employs, here lights  
His constant lamp, and waves his purple wings,  
Reigns here and revels."

But there are feelings and principles of a higher order than even the most refined affection of one human creature for another, founded on that love to the Creator which leads to the works of benevolence and Christian charity, so signally promoted by the public meetings in our metropolis which crowd the diary of the month of May. This is an homage to the God of the seasons, and his means of regenerating his "eternal spring" within the human breast, of a character incomparably higher, because more enduring, than the fugitive ecstasies and inward joys not based on an imperishable foundation.

#### CLAIMS OF SOCIETY ON YOUNG MEN.\*

WHEN Catiline attempted to overthrow the liberties of Rome, he began by corrupting the young men of the city, and forming them for deeds of daring and crime. In this he acted with keen discernment of what constitutes the strength and safety of a community—the VIRTUE and INTELLIGENCE of its YOUTH—especially of its YOUNG MEN. This class of persons has, with much propriety, been denominated the flower of a country—the rising hope of the church and society. Whilst they are preserved uncorrupted, and come forward with enlightened minds and good morals, to act their respective parts on the stage of life, the foundations of social order and happiness are secure, and no weapon formed against the safety of the community can prosper.

This, indeed, is a truth so obvious, that all wise and benevolent men, whether statesmen, philanthropists, or ministers of religion, have always felt a deep and peculiar interest in this class of society; and in all attempts to produce reformation and advance human happiness, the young, and particularly young men, have engaged their first and chief regards.

How entirely this accords with the spirit of inspiration, it is needless to remark. Hardly any one trait of the Bible is more prominent than its benevolent concern for the youthful generations of men. On them its instructions drop as the rain, and distil as the dew; around their path it pours its purest light and sweetest promises; and by every motive of kindness and entreaty, of invitation and warning, aims to form them for duty and happiness, for holiness and God.

\* From Lectures to Young Men, by the Rev. Dr. Hawes, of Hartford, New England.

I. The claims, then, of which we speak, are of the most weighty and serious character. They grow out of those indissoluble relations which you sustain to society; and those invaluable interests, social, civil, and religious, which have come down to us, a most precious inheritance, from our fathers, and which, with all the duties and responsibilities connected with them, are soon to be transferred to your hands and to your keeping. I look forward a few short years, and see the aspect of society entirely changed. The venerable fathers, who have borne the heat and burden of the day, are dropping, one after another, into the grave, and soon they will all be gone. Of those, too, who are now the acting members of society, some have passed the meridian of life, others are passing it, and all will soon be going down its decline, to mingle with the generations who have disappeared before them, from this transient scene of action. To a mind seriously contemplating this mournful fact, it is an inquiry of deep and tender interest:—who are to rise up and fill their places? To whom are to be committed the invaluable interests of this community? Who are to sustain its responsibilities and discharge its duties? You anticipate the answer. It is to you, young men, that these interests are to be committed and these responsibilities transferred. You are fast advancing to fill the places of those who are fast retiring to give place to a new generation. You are soon to occupy the houses, and own the property, and fill the offices, and possess the power, and direct the influence that are now in other hands. The various departments of business and trust, the pulpit and the bar,—our courts of justice and halls of legislation,—our civil, religious, and literary institutions,—all, in short, that constitute society, and goes to make life useful and happy, are to be in your hands and under your control.

This representation is not made to excite your vanity, but to impress you with a due sense of your obligations. You cannot take a rational view of the stations to which you are advancing, or of the duties that are coming upon you, without feeling deeply your need of high and peculiar qualifications. In committing to you her interests and privileges, society imposes upon you corresponding claims, and demands that you be prepared to fill, with honour and usefulness, the places which you are destined to occupy. She looks to you for future protection and support, and while she opens her arms to welcome you to her high immunities and her hopes, she requires of you the cultivation of those virtues, and the attainment of those qualifications, which can alone prepare you for the duties and scenes of future life.

Such, then, being the claims of society, let us inquire—

#### II. How you may be prepared to meet them.

1. And, first of all, it is demanded that you awake to a *serious consideration* of the duties and prospects before you. I mention this first, because, if a young man cannot be persuaded to consider what he is, and what he is to become in future life, nothing worthy or good can be expected of him. And, unhappily, this is the character of too many young men. They cannot be made to *think*. They seem resolved to live only for the present moment, and for present gratification. As if the whole of their existence were comprised in the passing hour, and they had no concern in any future duty or event, they never cast forward a thought to their coming days, nor inquire how they are to fulfil the great end of their being.

Of these gay and thoughtless triflers, society has nothing to expect. They may have their little day of sunshine and pleasure; then they will vanish and be forgotten, as if they had never been. This is unworthy the character of a rational being. Man was made for a nobler end than thus to pass away life in mere levity and trifling. He was made for thought and reflection; he was made to serve God and his generation, in a life of beneficent action; and he never exercises his faculties more in accordance with the dignity of his nature, than when he considers the end for which he was created, and inquires how he may best fulfil the great purposes of his being. And this, my friends, is an exercise peculiarly appropriate at your time of life. Joyous and flattering as the prospect before you may seem, let me tell you there is much in it that is fitted to make you serious and thoughtful. You cannot take a just view of your state and prospects, without feeling that you are placed in circumstances of deep and solemn interest. Your Creator has placed you here in the midst of a shifting and transient scene, to sojourn a little while as probationers for eternity, then to pass from the stage and be here no more. He has formed you for society, for duty and happiness; and has so connected you with the living beings around you, that they, as well as yourselves, are to feel the good or ill effects of

your conduct, long after you shall have gone to render up your account at his bar. How imperious, to beings in such a state, is the duty of consideration! How wise, how all-important to inquire—What am I, and what is my destination in this and the future world? For what end was I created, and for what purpose placed here in the midst of beings like myself? What are the relations which I sustain to those beings and to society? What the duties which I owe to them? How can I be prepared to perform those duties, and how accomplish the great end for which my Creator gave me existence, and placed me in this world of probation and trial? The man who thinks lightly of such inquiries, or who never brings them home to his own bosom, as matters of direct, personal concern, violates every principle of reason and common prudence. Let me press them upon you, my young friends, as demanding your first and chief attention. They are indeed grave inquiries; and light, trifling minds may reject them because they are so. They are suggested by the reality of things; and never, without a due consideration of them, can you be qualified for the duties of life, or sustain the responsibilities so soon to come upon you as members of society.

2. Another requisite for meeting the claims of society is *intelligence*, or a careful cultivation of your minds. In despotic governments, where the subject is a mere vassal, and has no part either in making or executing the laws, ignorance is, no doubt, as the advocates of legitimacy claim, an essential qualification of a good citizen. The less he knows of his rights, the more contented he is to be deprived of them; and the less he understands of duty, the more pliable he is as a mere instrument of ambition and power. Not so in this country (United States). Here every man is a public man. He has an interest in the community, and exerts an important influence over the interests of others. He is a freeman; and this ought always to mean the same thing to an intelligent man. He possesses the right of suffrage; and, in the exercise of that right, he is often called to aid in the election of rulers,—to deliberate and act respecting the public welfare,—to fill offices of influence and trust, and to perform innumerable duties in the course of life, which can be well performed only in the possession of an intelligent and well-furnished mind. And certainly, whatever be a man's circumstances, he cannot but be a happier and more useful man by possessing such a mind.

It is not an extended, critical acquaintance with the sciences, on which I here insist; this must of necessity be confined to a few: but such a measure of knowledge as may be acquired by men of business, by all men who will but make a proper use of their faculties and time. Franklin was a man of business; he was an apprentice boy in a printing-office; but by a careful improvement of that time, which by many young men is thrown away, he became one of the wisest statesmen and most distinguished philosophers of his day. Sherman, too, of our own state, was a man of business; he was a shoe-maker; but by self-impulse, by patient, untiring effort, he rose from the bench of the shoe-maker, seated himself in the halls of congress, and there took his place with the first.

A small portion of that leisure time which you all possess, and which, by too many, is given to dissipation and idleness, would enable any young man to acquire a very general knowledge of men and things. A judicious economy of that time, for one year, would afford you opportunity to read a great many useful volumes, and to treasure up much useful knowledge. The means of intellectual improvement were never more abundant or accessible to all classes of persons than at the present day; and, I may add, never were there stronger inducements for young men to avail themselves of those means, and to aim at high attainments in knowledge. Society is rapidly advancing in general improvement; the field of enterprise is fast widening, and useful talents of every kind find ample scope for employment. And permit me to remind you, my friends, that, in respect to mental improvement, the present is the most important period of your life. It is, indeed, the only period in which you can enter upon such a course of improvement with any hope of success. *If from the age of fifteen to twenty-five a young man neglects the cultivation of his mind, he will probably neglect it till the end of life. If during that period he does not form a habit of reading, of observation, and reflection, he will never form such a habit; but go through the world as the dull ass goes to market, none the wiser for all the wonders that are spread around him.*

I am the more anxious to impress this subject on your minds, because I consider your usefulness, your present and future happiness, as most intimately connected with it. A young man who has a fondness for books, or a taste for the works of nature and

art, is not only preparing to appear with honour and usefulness as a member of society, but is secure from a thousand temptations and evils to which he would otherwise be exposed. He knows what to do with his leisure time. It does not hang heavily on his hands. He has no inducement to resort to bad company, or the haunts of dissipation and vice; he has higher and nobler sources of enjoyment in himself. At pleasure, he can call around him the best of company,—the wisest and greatest men of every age and country,—and feast his mind with the rich stores of knowledge which they spread before him. A lover of good books can never be in want of good society, nor in much danger of seeking enjoyment in the low pleasures of sensuality and vice.

3. Another thing demanded of you by society, is an *upright and virtuous character*. If a young man is loose in his principles and habits; if he lives without plan and without object, spending his time in idleness and pleasure, there is more hope of a fool than of him. He is sure to become a worthless character, and a pernicious member of society. He forgets his high destination as a rational, immortal being; he degrades himself to a level with the brute; and is not only disqualified for all the serious duties of life, but proves himself a nuisance and a curse to all with whom he is connected.

No young man can hope to rise in society, or act worthily his part in life, without a fair, moral character. The basis of such a character is virtuous principle; or a deep, fixed sense of moral obligation, sustained and invigorated by the fear and the love of God. The man who possesses such a character can be trusted. Integrity, truth, benevolence, justice, are not with him words without meaning; he knows and he feels their sacred import, and aims, in the whole tenor of his life, to exemplify the virtues they express. Such a man has decision of character;—he knows what is right, and is firm in doing it. Such a man has independence of character;—he thinks and acts for himself, and is not to be made a tool of to serve the purposes of party. Such a man has consistency of character;—he pursues a straight forward course, and what he is to-day, you are sure of finding him to-morrow. Such a man has true worth of character;—and his life is a blessing to himself, to his family, to society, and to the world.

Aim then, my friends, to attain this character,—aim at virtue and moral excellence. This is the first, the indispensable qualification of a good citizen. It imparts life, and strength, and beauty, not only to individual character, but to all the institutions and interests of society. It is indeed the dew and the rain that nourish the vine and the fig-tree, by which we are shaded and refreshed.

4. Another thing demanded of you by society is *public spirit*. Every young man should come forward in life with a determination to do all the good he can, and to leave the world the better for his having lived in it. He should consider that he was not made for himself alone; but for society, for mankind, and for God. He should feel that he is a constituent, responsible member of the great family of man; and while he should pay particular attention to the wants and the welfare of those with whom he is immediately connected, he should accustom himself to send his thoughts abroad, over the wide field of practical benevolence, and early learn to feel and act for the good of his species.

I say *early*, because if you do not begin, in the morning of life, to cherish a public spirit—a spirit of active, enterprising benevolence, you will probably never possess much of it. This is a virtue that rarely springs up late in life. If it grow and flourish at all, it must be planted in youth, and be nourished by the warm sunshine and rain of the spring season of life. He who cares only for himself in youth, will be a very niggard in manhood, and a wretched miser in old age.

And consider what a poor, miserable kind of existence it is, to live only to one's self. It is indeed but half living. "Selfishness has been well termed a starveling vice. It is its own curse. He who does no good, gets none. He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and nobody will miss him, or be sorry that he is gone."

Guard against this temper, my friends, as most unworthy in itself, and destructive of all respectability and usefulness. Cultivate a spirit of enlarged benevolence,—a generous, self-denying, public spirit, which shall cause you to feel and take an interest in whatever affects the happiness, or conduces to the improvement of your fellow-men. Especially is this a duty incumbent on you at the present day. It is a day of action,—of action in the cause

\* James's Christian Father's Present.



of God and human happiness. The young men of this generation are called to a great work. God is fast preparing the way for this world's emancipation from the thralldom and misery under which it has been groaning for six thousand years; and to those who are now coming upon the stage, does he extend the high privilege and honour of bearing a part in effecting this glorious work. See to it, then, that you forfeit not the honour, by acting on the principle of a narrow and contracted selfishness. Cherish that noble, that disinterested, that rare patriotism, which will make you prefer the public interest to your own;—your country's prosperity and glory to your own honour and emolument.

III. In glancing at the motives which urge upon you the duty of being prepared to meet the claims of society, it is encouraging to observe,

1. That the qualifications demanded are *entirely within your power*. There is not one of you who cannot awake to a serious consideration of the duties and responsibilities that are soon to be devolved upon you; and this is the first and main thing necessary to your being prepared to sustain them. There is not one of you who cannot become intelligent, virtuous, public-spirited, and pious; and, adorned with these graces, you will be prepared to fill, with honour to yourselves, and usefulness to society, the various stations to which God in his providence may call you.

2. It is a consideration of great weight, that the claims, of which we have been speaking, are *fixed* upon you, and there is no possibility of escaping from them. God has brought you into being in circumstances of deep and solemn interest. He has cast your lot in the midst of a Christian and civilised society, and surrounded you with privileges of a very high and peculiar character. Soon you are to come upon the stage to act the part assigned you,—soon to have committed to you all the various and infinitely important interests of this community. And for the manner in which you sustain these interests, you are held accountable at the bar of your final Judge. In this matter there is no discharge, and there is no neutrality. Whether you shall exist as members of society, and finally give account of your conduct, is not submitted to your choice. This point God has decided. You must exist; you must exist in the midst of society;—burdened with the weighty responsibilities that grow out of the relations you sustain to the living beings around you, and to the generations that are coming after you; and you must take the eternal consequences of living and acting in these deeply interesting circumstances. Nothing more, one would think, need be said to excite you to a diligent improvement of your talents, and to an untiring, faithful discharge of the duties which you owe to yourselves, to your fellow-men, and to God.

3. Consider next the *value of the interests* that are soon to be committed to you. Much is said, and most justly, of the happy state of society in which our lot is cast. We may truly say, the lines have fallen to us in pleasant places, and we have a goodly heritage. It is a heritage which is endeared to us by a thousand tender and sacred associations; for which our fathers laboured and prayed; for which they lived and died;—which has been preserved to us through many dangers and conflicts, and at a great expense of treasure and blood. It is a heritage, on which the smiles of Heaven have always rested,—which comprises more good with less evil, than is anywhere else to be found on earth: which contains, in short, all that is most essential to the perfection and happiness of man, both in this and the future world. Of this inheritance, young men, you are soon to be the guardians and defenders. To all its institutions and blessings, to all its privileges and hopes, you are the natural heirs, and on you lies the weighty obligation of preserving it entire, for the generation that is to succeed you. If you fail to be qualified for the high trust, or prove unfaithful in the sacred duties which it involves, how fearful the consequences,—how irreparable the loss! It is entirely in your power to turn this garden of the Lord into a desolation: to sweep from it all that is goodly and fair. Let but the rising generation come upon the stage, without intelligence, without virtue, without public spirit, without piety; inconsiderate, dissipated, vicious; and in thirty years, the dismal change would be realised. Yes, my beloved friends, on you it depends, under God, whether this goodly inheritance shall be preserved or destroyed; whether the morals, the religion, the good order and freedom which now so happily prevail in the community, shall be continued, or give place to profligacy, to irreligion, and wild misrule.

4. While you aim to fulfil the duties which you owe to society,

you take the most effectual measures to promote *your own respectability and happiness*. The young man of inconsideration and thoughtlessness, of gaiety and fashion, may shine and sparkle for a little moment; and during that moment, he may be the admiration, and perhaps envy, of persons as vain and thoughtless as himself. But he soon passes the season of gaiety and mirth, and what is he then? A worthless, neglected cipher in society. His present course of life has no reference to the scenes and duties of riper years. His youth is entirely disconnected from his manhood. It is a portion of his existence which he throws away; and perhaps worse than throws away, because he contracts habits which unfit him for sober life, and cleave to him as an enfeebling, disgusting disease, all his days.

Beaux and fops, and the whole pleasure-loving fraternity, are short-lived creatures. They look pretty in the gay sunshine of summer; but, poor things! they cannot endure the approach of autumn and winter. They have their little hour of enjoyment, and that is the end of them.

On the other hand, the young man who seriously considers the nature and design of his being; who shuns the society and flees the amusements of the thoughtless and the vicious; who devotes his vacant hours to the improvement of his mind and heart, and aims at the acquisition of those habits and virtues which may qualify him for the duties of life,—such a young man cannot fail to rise in respectability, in influence, and honour.

His virtues and attainments make room for him in society, and draw around him the confidence and respect, the affection and support, of all worthy and good men. The pursuits of his youth bear directly on the enjoyments and usefulness of his manhood. There is no waste of his existence; no contraction of bad habits to obscure the meridian or darken the decline of life. The course upon which he enters, like the path of the just, shines brighter and brighter unto the perfect day. This motive, my young friends, you cannot duly consider without feeling its constraining influence. You are all in the pursuit of happiness; you all desire the esteem and respect of your fellow-men. Here is the way, and the only way, to attain it. An enlightened mind, a virtuous character, a useful life;—these are the dignity and the glory of man. They make him lovely in the sight of angels and God; and secure for him present peace and everlasting happiness.

5. Consider, again, how pleasant will be the *retrospect of past life*, if you faithfully serve God and your generation according to his will. It is but a little time, before you, who are young, will be looking upon a generation rising up to take your places, just as the fathers are now looking upon you. You will soon pass the meridian of life, and be going down its decline to the invisible world. Consider that time as come—as present. Think of yourselves as retiring from the scene of action; your heads whitened with the snows of age, and your limbs stiffened with the frosts of winter. O, how cheering to be able now to look back upon a life of beneficent and useful action; a life spent in the service of God and for the good of mankind! How pleasant and consoling to reflect, that you have done your duty as members of society, and have sustained, honourably, the great interests that were committed to you! How animating, too, the prospect before you,—how glorious the anticipations of the future! All the great interests of society safe; all its institutions secure and flourishing; a generation rising up under the influence of your example and training, intelligent, virtuous, enterprising; prepared to fill your places, and carry on the system of human affairs. To them you commend all that you hold most dear on earth,—the high interests of the church and society,—happy in the assurance, that they will sustain the sacred trust, and transmit the precious inheritance entire to those who shall come after them. To a mind gladdened with such reflections and prospects, how bright and benignant shines the sun of declining life? The shades of evening gather around him in peace; he reposes in joyful hope, and all his powers are invigorated and cheered by the delightful visions that burst upon his view.

And now, in view of the whole, may I not hope, that ere you rise from your seats, and in every future emergency of life, prompted by the warm impulse of duty, you will raise to heaven the expressive prayer,

"Father of light and life! Thou good supreme!  
O teach me what is good! Teach me Thyself!  
Save me from folly, vanity, and vice,  
From every low pursuit! And feed my soul  
With knowledge, conscious peace, and virtue pure;  
Sacred, substantial, never-fading bliss."

## TALKATIVENESS.

A talkative fellow is like an unbraced drum, which beats a wise man out of his wits. Surely nature did not guard the tongue with the double fence of teeth and lips, but that she meant it should not move too nimbly. I like in Isocrates, when of a scholar full of words he asked a double foe: one to learn him to speak well, another to teach him to hold his peace.—*Owen Feltham*.

## ANECDOTE OF A TERRIER.

At Dunrobin Castle, in Sutherlandshire, the northern seat of the Duke of Sutherland, there was, in May, 1830, to be seen a terrier bitch nursing a brood of ducklings. She had had a litter of whelps a few weeks before, which were taken from her and drowned. The unfortunate mother was quite disconsolate, till she perceived the brood of ducklings, which she immediately seized and carried off to her lair, where she retained them, following them out and in with the greatest attention, and nursing them, after her own fashion, with the most affectionate anxiety. When the ducklings, following their natural instinct, went into the water, their foster-mother exhibited the utmost alarm: and as soon as they returned to land, she snatched them up in her mouth and ran home with them. What adds to the singularity of the circumstance is, that the same animal, when deprived of a litter of puppies the following year, seized two cock-chickens, which she reared with the like care she bestowed on her former family. When the young cocks began to try their voices, their foster-mother was as much annoyed as she formerly seemed to be by the swimming of the ducklings, and never failed to repress their attempts at crowing.—*Brown's Anecdotes of Dogs*.

## RECREATION.

Make thy recreation servant to thy business, lest thou become slave to thy recreation. When thou goest up into the mountain, leave this servant in the valley; when thou goest to the city, leave him in the suburbs, and remember the servant must not be greater than the master.—*Quarles*.

## INDIAN INK.

The Chinese, or, as it is miscalled, Indian ink has been erroneously supposed to consist of the secretion of a species of *sepia*, or cuttle-fish. It is, however, all manufactured from lamp-black and gluten, with the addition of a little musk to give it a more agreeable odour. Père Coutancin gave the following as a process for making the ink:—A number of lighted wicks are put into a vessel full of oil; over this is hung a dome or funnel-shaped cover of iron, at such a distance as to receive the smoke. When well coated with lamp-black, this is brushed off and collected upon paper; it is then well mixed in a mortar with a solution of gum or gluten, and when reduced to the consistence of paste, is put into little moulds, where it receives those shapes and impressions with which it comes to this country. It is occasionally manufactured in a great variety of forms and sizes, and stamped with ornamental devices, either plain or in gold and various colours.—*The Chinese, by J. F. Davies*.

## CHEERFULNESS.

A cheerful companion is a treasure; and all will gather around you as such if you are faithful to yourself; exercise will make you cheerful, and cheerfulness will make friends.—*Todd's Student's Manual*.

## ECONOMY.

All to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the sage maxims of our parsimonious ancestors, and attain the salutary art of contracting expense; for without economy none can be rich, and with it few can be poor. The mere power of saving what is already in our hands must be of easy acquisition to every mind; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practise it with success.—*Rambler*.

## DANGERS OF SOLITUDE.

He had need to be well underlaid that knows how to entertain himself with his own thoughts. Company, variety of employments or recreations may wear out the day with the emptiest hearts; but when a man has no society but of himself, no task to set himself upon but what arises from his own bosom, surely, if he have not a good stock of former notions, or an inward mind of new, he shall soon run out of all, and, as some forlorn bankrupt, grow weary of himself.—*Bishop Hall*.

## UNIVERSAL ATTRIBUTES OF WOMEN.

I have observed among all nations that the women ornament themselves more than the men; that wherever found they are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like men, to perform a hospitable or generous action; not haughty nor arrogant, nor supercilious, but full of courtesy, and fond of society; industrious, economical, ingenious; more liable in general to err than man, but in general, also, more virtuous, and performing more good actions than he. I never addressed myself, in the language of decency and friendship, to a woman, whether civilised or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and kind a manner, that, if I was dry, I drank the sweet draught, and if hungry, ate the coarse morsel with a double relish.—*Ledyard's Siberian Journal*.

## SECRETS OF COMFORT.

Though sometimes small evils, like invisible insects, inflict pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases.—*Sharp's Essays*.

## THE GRATEFUL BONZE.

A mandarin, who took much pride in appearing with a number of jewels on every part of his robe, was once accosted by an old sly bonze, who, following him through several streets and bowing often to the ground, thanked him for his jewels. "What does the man mean?" cried the mandarin. "Friend, I never gave thee any of my jewels." "No," replied the other, "but you have let me look at them, and that is all the use you can make of them yourself; so there is no difference between us, except that you have the trouble of watching them, and that is an employment I do not much desire." *Goldsmith's Citizen of the World*.

## ANTS OF GUIANA.

In the far-extending wilds of Guiana, the traveller will be astonished at the immense quantity of ants which he perceives on the ground and in the trees. They have nests in the branches four or five times as large as that of the rook, and they have a covered-way from them to the ground. In this covered-way thousands are perpetually passing and repassing, and if you destroy part of it, they turn to and immediately repair it. Other species of ants, again, have no covered-way, but travel, exposed to view, upon the surface of the earth. You will sometimes see a string of these ants a mile long, each carrying in its mouth to its nest a green leaf, the size of a sixpence. It is wonderful to observe the order in which they move, and with what pains and labour they surmount the obstructions of the path.—*Waterton*.

## CAPABILITY GREATER THAN PERFORMANCE.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—*Horace Walpole*.

## EARLY COMMERCE OF BRITAIN.

At the time of the invasion, the Romans flattered themselves with the hope of conquering an island of which the shores abounded with pearls, and the soil with ores of the more precious metals. Their avarice was, however, defeated. Of gold or silver not the smallest trace was discovered; nor were the British pearls of a size or colour which could reward the labour of the collector. Yet the invasion produced one advantage to the natives. They sought, and at last discovered, ores of the very metals after which Roman avarice had so anxiously but fruitlessly inquired; and the British exports, at the commencement of the Christian era, comprised, if we may credit a contemporary and well-informed writer, corn and cattle, gold and silver, tin, lead, and iron, skins, slaves, and dogs.—*Lingard*.

## THE IMAGINATION.

The faculty of imagination is the great spring of human activity, and the principal source of human improvement. As it delights in presenting to the mind scenes and characters more perfect than those which we are acquainted with, it prevents us from ever being completely satisfied with our present condition, or with our past attainments; and engages us continually in the pursuit of some untried enjoyment, or of some ideal excellence. Hence the ardour of the selfish to better their fortunes, and to add to their personal accomplishments; and hence the zeal of the patriot and the philosopher to advance the virtue and the happiness of the human race. Destroy this faculty, and the condition of man will become as stationary as that of the brutes.—*Dugald Stewart*.

## A FEW WORDS—TO THE WISE.

A few words may encourage the benevolent passions, and may dispose people to live in peace and happiness;—a few words may set them at variance, and may lead to misery.—*Miss Edgeworth*.

## DIFFERENCE BETWEEN SPEAKING AND WRITING.

A good speaker cannot fail to be at least a tolerable writer; waiving, as he must then do, all the personal and physical elements of figure, voice, manner, &c. that might go to constitute in part his oratorical excellence. But the faculty of writing is one that may grow up in the shade; many a man strong on paper, might go forth from his closet, and prove himself a mere child in the senate, at the bar, or on the hustings.

## MEASURE YOUR STRENGTH.

I had been passing a day at St. Omer, on my way to Paris. To while away the time, to deliver myself from the tediousness of an inn, I had been playing draughts, drinking coffee, and discussing all sorts of subjects with a young Englishman, intended, I believe, for a physician, who had been educated abroad from his childhood. In the course of our conference, quite gratuitously, and without the smallest provocation on my part, he began to talk downright infidelity. I accepted his challenge, unadvisedly, for I was unequal to the contest. He had studied the subject, was conversant with the main arguments, had got up a variety of points upon it; and besides he was reader with his words than myself, and probably, with his wits also. On the whole, I was no match for him. We were long and deep in the discussion; it was only just as I was about to start, that he went away, and left me with my whole mind in a ferment.—*Self-Formation*.

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